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THE MYSTERY OF BAPTISM

BY

Rev. JOHN STOCKTON AXTELL, Ph.D.

Author of "The New-Old Creed," etc.

"Behold, I show you a mystery."

"Baptism doth also now save us."

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"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

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PREFACE

In these forewords, which, according to custom, we throw out as a canopy over the entrance of our dwelling, we shall not keep any one long in waiting. We have no place here for apologies or explanations. The door is open and we invite all to enter. We do not assume that our work is perfect, but we are confident that it is constructed of good material and is safe, and we believe that we have some discoveries and improvements that all good people will enjoy. We are confident also in the belief that we have admitted into all parts the pure light of divine truth and also secured the genial warmth of Christian love. We freely offer to all the best that we can give, and we shall hope for the approval of the wise and good. Our sincere desire is to induct or, if you please, immerse all into the mystery of baptism, and our earnest prayer is that all may be baptized into Christ. The book is dedicated to the baptized.

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PART FIRST

THE OUTER COURT

Preparation

"Open to me the gates of righteousness; I will go in to them, and I will praise the Lord."

CHAPTER I

INTRODUCTION

A Forecast

"Search for the truth is the noblest occupation of man; its publication, a duty."—MADAME DE STAEL.

1. THE WORD "MYSTERY" was used among the ancient Greeks as a name of certain religious symbols and ceremonies whose meaning was known only to those who had been initiated into the inner circle of their religion. The great teachers also expressed certain truths in significant acts, words, and symbols which they explained only to their disciples: these were their mysteries. Our Lord used the word in this way when He said to His disciples: "Unto you it is given to know the mysteries of the kingdom of heaven" (Mark iv. 11). The word was applied also to that which is hidden by nature, and hence deep and incomprehensible, unless revealed or in some other manner made clear to those who were able to receive it. Thus Paul said: "We speak God's wisdom in a mystery, even the wisdom that hath been hidden. . . . But unto us God reveals them through the Spirit" (1 Cor.

ii. 7–10). "And without controversy great is the mystery of godliness" (1 Tim. iii. 16). The apostles were "stewards of the mysteries of God" (1 Cor. iv. 1). In the modern use of the word, a mystery may be some phenomenon or truth of nature whose full significance can be found out and understood only by the enlightened.

Baptism is a mystery both in respect to its symbolism and in the depth of its truths. It is a ceremony with certain symbols, words, and acts which have special meaning to the disciples of the Lord, and it contains and suggests truths which only the deepest experience of spiritual life can reveal. In the early Church it was often called a mystery. Augustine appropriately described it as "a visible symbol of an invisible grace."

2. The Original Meaning and purpose of the ordinance were, doubtless, made clear to the disciples; and, if we could see the ceremony as they saw it, there would be no occasion for any contention in regard to it. But very early, even in the second century, an earth-born cloud arose which dimmed the vision of the disciples and brought in elements of superstition which essentially changed the nature of the ceremony. The Church fathers taught that the Lord gave to His ministers power to impart a cleansing virtue to the water; so that the water of baptism, as they thought, actually washed away all sins. This doctrine, together with an inherited love of ceremonialism, introduced an

elaborate ritual of baptism, including fasting, the sign of the cross, exorcism, consecration of the water, immersion into the water, nude immersion, trine immersion, anointing with oil, and many other unauthorized and misleading rites. The supposed holy character of the baptismal water very naturally led to a desire to be completely washed in it and to think of it as having a superstitious value. This early error still keeps many from the true view of the ceremony.

When the revival of learning came in the Reformation, the reverent study of the Bible led many back to its simpler ceremonies. Luther taught that the virtue of baptism is not in the water nor in the mode of administration, but in the Word and the accompanying grace of God. Calvin taught that the essential idea of the ceremony is "initiation," that in whatever mode administered by the Church it should be held in reverence as the divinely authorized ceremony of introduction into the fellowship of Christ, and that its spiritual efficiency comes only by the grace of God through the Holy Spirit whose work in the heart it symbolizes. Others finding that the word baptize meant to immerse, concluded at once that, while the ancient superstition is to be rejected, the original idea and mode of the ceremony was a dipping of the person into water in the name of the Lord, and that without this act there is no baptism. This view is still held by many; and some, becoming impressed with

the power and beauty, but overlooking both the figurative and the logical nature of Paul's language when he speaks of baptized believers as having been buried with Christ, have adopted the doctrine that the original and the essential idea of the ceremony was "burial and resurrection," and that any other idea in mode or meaning invalidates the ceremony.

Thus the clue to the mystery having been lost, we have conflicting opinions and different modes of baptism; and in the confusion many fail to receive the full blessing, while some, going to another extreme, entirely reject the ceremony. Can we now discover the meaning and give a satisfactory answer to the great questions that are involved in the controversy? The essential question is, What were the symbols and the ceremony which the Lord gave His disciples in their reception into His fellowship, and what great truths and benefits did He thereby represent and convey? In a word, What is the mystery of baptism?

3. Religious Symbolism.—We can not agree with those who hold that all religious symbolism is wrong. The visible representation of the great truths of the Gospel, as in baptism and the Lord's supper, is essentially different from an attempt to represent the divine Being in an image or assumed likeness, and is not condemned but taught in the Scriptures. Ignorance and superstition may turn all worship into idolatry, but a reverent ap-

preciation and use of the mysteries which the Lord Himself has appointed to represent our relation to Him is a proper act of worship, and may be a true expression of our love and even a test of our loyalty to Him.

We can not agree with those who think that, when our Lord fulfilled and set aside the ordinances of the Old Testament, He made all ceremonies unlawful. We are taught, they say, that the "carnal ordinances," with meats and drinks and divers baptisms, could not make the comers thereunto perfect, and were "imposed only until a time of reformation" (Heb. ix. 10). This indeed clearly shows the nature and the limit of the Old-Testament ordinances. But if these ordinances were for their time right and useful in representing the blessings of a coming Savior, there is no reason why He should not appoint others to represent the great truths of the complete atonement. The same epistle which teaches the insufficiency of the Old-Testament ordinances does, in fact, speak of baptism, along with repentance, faith, the laying on of hands, etc., as among "the first principles of Christ" (Heb. vi. 1). In another place it speaks of "having our hearts sprinkled from an evil conscience, and our body washed with pure water" (Heb. x. 22). Baptism was accepted by the early Church as ordained by the Lord, and we wonder how any one can reject it as a Christian ordinance.

We believe, of course, in the spiritual mission of

our Lord, and we believe in spiritual baptism; but we are not able to "spiritualize" and set aside Scriptural statements of historic facts. When the Bible speaks of baptizing with water, we believe that it means what it says; and when our Lord in His last words said, "Make disciples of all the nations, baptizing them," etc., we believe that He established baptism as a perpetual ordinance in the Church. It is our duty, therefore, to receive it reverently, study its meaning carefully, and prayerfully seek for the blessings which it was designed to convey.

4. The Holy Temple.—We desire to enter the study of this great mystery as the devout Israelite approached the Holy Temple. There is indeed a likeness of the Temple involved in baptism, and we desire to keep this likeness in mind as we proceed. From chapter to chapter we shall ascend the sides of Mount Zion, and then passing through the courts of the Temple enter with our High Priest into the holy place. Unfortunately, the mystery, like the site of the Temple, has often been made a battle-field, and many points have been obscured by the conflict; but we are confident that a careful survey will reveal the right way and help us up even to the Holy of Holies.

In entering upon a new survey of the battle-field, we wish to disclaim any desire to enter into the ancient conflict or to stir up new strife. We are not warriors. We are on a peaceful mission. We

do not carry a red flag. We do not challenge any one to debate. We shall not attempt to refute all the arguments that may be brought against us. We shall not go out of our way to desecrate the graves of dead controversies. They have had their day, and their glory; let them rest in peace. Yea, we are willing to cast a few flowers upon all their graves in honor of what truth they held, and for their zeal in its defense. We recognize the fact that every doctrine of baptism may contain some truth. We accept the truth wherever found. We acknowledge the ability and honesty of those with whom we are not in agreement. We glory in all defenders of the truth. We ask only that love be included in our fellowship. Divine truth and love are twin-born and ought never to part company. The peace of God will possess the Church only when the truth is held, as the Apostle says, "in love."

The truth is important. "My people," said the Lord, "are destroyed for lack of knowledge." The importance of baptism as an ordinance established by our Lord is very great. Baptism and the Lord's supper, when rightly understood, contain the whole Gospel. The word baptism in various forms is found in the Bible one hundred and twenty times, and is implied in many other passages. This frequency of reference impresses us not only with the importance of the subject, but also with the sufficiency of the Scriptures as a guide to the truth.

We believe that the mind of the Master can be known, and that it is worth knowing; and we believe that the importance of the subject requires frequent and careful study of its truth. It may be said that the thousand or more books that have been published on the subject are sufficient, and indeed they are, for what they represent; but having fixed their attention on special points along the way, and being too often embittered with controversy, they have not led us into the Holy of Holies. There is great need for a clear presentation of the whole truth, with special attention to its spiritual meaning, and with love for all.

5. Our Aim is to find the full meaning of the ceremony, as taught by our Lord and His apostles. This will require us to examine with care the meaning and use of the name that was given to the ceremony, for we can not doubt that it was chosen because of its significance. We must also seek for the symbols and the original mode of administration, for the essential symbols and acts were certainly designed to embody and express the meaning. It will be helpful also to look into the history of the Church to find what view the writers of different ages have taken of the subject. We hold, however, that the Scriptures contain a full revelation of the mystery, and that every passage, when rightly understood, is in harmony with its essential meaning. Our purpose is to study carefully and prayerfully every passage that speaks of baptism,

believing that, when we discover the clue to its meaning, we shall find every statement full of great and precious truth. We desire to keep close to the Word of God, and to follow exclusively its inspired teaching. We shall enter the wide and attractive fields of Greek literature, only to obtain greater light upon the language of Scripture. We shall expect the early history of the Church to confirm the teachings of Scripture, altho we may find the humanized and diversified records obscuring and weakening the truth, rather than adding new light. We shall not attempt to collect, sweeten, and appropriate the conflicting opinions of modern writers, altho we freely accept and use the truth which they have gathered from all fields, and we heartily acknowledge the help which we have received from writers on different sides of the subject. Our desire, in all our studies, is to give supreme authority to Scripture and to rest entirely upon its teaching: not upon human opinion, however valuable, nor upon argument, however plausible and attractive, nor upon chosen statements of history, however helpful, nor upon a forced and fancied interpretation of a few passages, however good, but upon the natural and logical teaching of the entire Word of God. "To the law and to the testimony! If they speak not according to this word, surely there is no morning for them" (Isa. viii. 20).

We do not assume that we alone have found the truth and that all others are and have been in com-

plete error. On the contrary, we believe that all writers upon the subject have had the same truth in view, and that the differences of doctrine have often been more in words and forms of thought than in meaning. We are happy in believing that all Christians in all ages have held and continue to teach: (1) that the aim of the ordinance is to bring us into fellowship with Christ, and to be a seal of our engagement to be the Lord's; (2) that it is to be administered only by those who are properly authorized as ambassadors of Christ; (3) that it is to be applied only to those who, according to the Scriptures, are acceptable to Christ as members of His kingdom; (4) that the essential elements or parts of the ordinance are water and the words of the Lord as given in Scripture, with prayer for the divine blessing; (5) that the form and order of the service should follow as closely as possible Scriptural example and analogy; (6) that the symbolism of the ceremony should receive a spiritual and not merely a formal or a magical interpretation; and (7) that the effects sought are not simply nominal and temporal but ethical and spiritual. We might, perhaps, go much deeper than these general statements. We shall, at least, indulge the hope that the blending light of truth and love will soon enlarge the vision of all believers and enable all to see eye to eye.

Upon each point stated above, there are and may remain many differences of opinion; but all

will agree that no one should put opinion in the place of the pure gold of truth, and no one should corrupt the gold with the clay of acrimony and malice. Too often, indeed, the truth has been heated in the furnace of debate and strife until it has become more blinding than enlightening; and too often the gold has been so mingled with the dross as to become more earthly than heavenly and more harmful than helpful. Too often, changing the form of thought, the servants of the Lord have led the Church to the bitter waters of Marah, without first casting in the sweetening Branch. But the age of religious controversy is passing away. The great victory of Christianity has been gained. Goliath is dead, and the Philistines have fled. There is no longer any need to fill our hands with smooth stones from the brook; for, while we should be as brave as David in our defense of truth, we should also be as zealous as Solomon in our search for new truth, and we should at the same time cherish the spirit of Him who taught that the balm of Gilead is a better remedy for untaught brethren than the briars of Succoth, and we should remember that truth and love are more effective weapons than the sword and sling and gun. Even divine truth is of little value without love.

Our aim is, therefore, twofold: (1) to find the mind of the Master as taught in His Word, and (2) to make it known, as He requires, in love. We believe that baptism contains the essential doctrine of

the Gospel, and that it is a doctrine of love. We believe that we have found the clue to the mystery, and that it will not only solve questions that have troubled many, but may also be helpful in bringing all disciples into a closer fellowship with one another and with Christ. Hence, while seeking for truth as for hidden treasures, and defending it as a precious heritage, we shall constantly cherish, as of even greater value, the affection which we have for all the brethren; and our supreme desire shall be to help as many as we can to a clearer view of the truth, in order that they may thereby be brought nearer to the Holy of Holies, even into vital union with Christ.

6. The Order which we shall follow, in presenting the facts of Scripture, is that of the natural and historic growth of the word baptism. This will be found to include all the essential facts, and, being also the logical development of the subject, will keep the facts in such relation to one another as to make each and all mutually helpful in unveiling the mystery. This order will lead us into three great fields of truth, or, as we hope, through the courts of the Temple into the Holy of Holies. The First Part, leading us up the mountain and through the outer courts, is preparatory and will include: (1) a study of the Greek words, bapto and baptizo, as the Jews learned them and used them in the translation of the Old Testament and in the New Testament; (2) the meaning of baptism as a name

for the ceremony of purification; and (3) John's baptism. The Second Part is the court of the altar and of the great laver and will include: (1) the meaning of Christian baptism; (2) the qualifications required; (3) the benefits promised; (4) the mode of administration; and (5) a brief history of the ceremony in the church. The Third Part is spiritual baptism, which will bring us into the holy place, where our study will be brief in words, but, we trust, unspeakable in benefits and eternal in continuance. It is necessary to climb over the rocks upon the sides before we can reach the top of the mount; and it is necessary to pass through the court before we can enter the Temple; but having seen and felt the goodness of the Lord, it will be our supreme desire to dwell in the House of the Lord forever.

The quotations of Scripture, in the following pages, are taken from the Revised Version, which gives us the results of Biblical scholarship, and in most cases relieves us from the discussion of textual and grammatical questions which otherwise would require some attention.

CHAPTER II

GREEK BAPTISMS

> "The historical study of individual words is the foundation and substructure of all investigation of language."—WHITNEY.
>
> "If circumstances lead me, I will find where truth were hid, tho it were hid, indeed, within the center."—*Hamlet.*

Section I.—A Look at the Root

BAPTISM is a Greek word, which is transferred to the English and other languages because, in its technical use, as a name for an ordinance, it has no exact equivalent, and, being the divinely authorized name, we have no right to substitute any other. It became the name of the ceremony, however, because of its significance; and we may the more easily find the clue to the mystery if we learn the meaning which, to the Jews and early Christians, made it the appropriate name of the ceremony. The word itself is, in the Greek, a derived word. The simple and primitive word from which it comes is *bapto.* Both this word and its derivative were known to the Greeks long before the Jews learned to use them in the expression of their thoughts.

The simple word *bapto* is never used in speaking of baptism; but, as its meaning and use are the roots from which the derived word springs, we must first inquire what the Jews and early disciples understood by the primitive word. A few examples from the Greek will show its meaning as the Jews learned it.

1. The Word βάπτω meant primarily "to dip," and was used by the Greeks in three ways which gave the word three distinct meanings, viz: (1) To dip an object into a liquid for a moment, without any particular reference to a further use of the liquid or its effect upon the object—simply to dip, as an act; (2) to dip an object into a liquid for the purpose of obtaining a portion of the liquid for further use—to dip out; and (3) to put the liquid upon the object, in any appropriate manner, by dipping or otherwise, in order to secure the effect of the liquid or other substance upon the object. The purpose in view thus marks an essential difference in the use of the word. This fact has not been sufficiently noticed by writers on this subject.

In his "Classic Baptism," Dr. J. W. Dale has collected from Greek writers many examples of their use of the word. Among these we find the following illustrations of the simple act of dipping:

(1) "Has a ship, with sheet hauled close, struck by the wind, dipped [ἔβαψεν]? She will right again if the sheet be loosed."—Euripides.

"To dip [βάπτειν] is to let something down into [εἰς] water."—Hecuba, "Scholium."

Examples of this use of the word are few, because generally the purpose of the dipping was either to obtain a portion of the liquid or to secure its effect upon the object.

(2) Under the second class we have the following examples:

"Dip [βάψαι] honey with a pitcher."—Theocritus.

"Dipping [βάψας] the spear into [εἰς] the breast."—Dionysius. The purpose is to draw out the blood and life.

"Will dip [βάψαι] the sword into [εἰς] the viper's bowels."—Lycophron.

"Dipping [βάψας] the crown into [εἰς] the ointment."—Ælian.

"He dipped [ἔβαψε] a vessel into [εἰς] water."—Hermolaus.

In examples of this class the purpose is to draw out a portion of the liquid or other substance. It will be observed also that in this, as well as in the first class, the substance into which the object is dipped is in construction with the Greek preposition εἰς. The object is dipped *into* the liquid, or other substance.

(3) *In the third class,* as defined above, in which the purpose is to produce an effect upon the object, we have a great variety of examples, as will be seen in the following quotations:

"They washed with warm water [βάπτουσι θερ-

μῷ].”—Aristophanes. The Greek dative case, as here shown, was used to indicate that the warm water was used as the means, or “instrument,” of the cleansing. The water may have been poured upon the hands and the body.

“To dip [τὸ βάψαι] the poet has called to moisten [διῆναι].”—Plutarch.

“Arrows imbued [βεβαμένοις] with [dative] the gall of serpents.”—Strabo.

“He first imbued [ἔβαψε] the Muse with [dat.] viperish gall.”—Bentleii, “Epig.”

“Is it well that thou hast stained [ἔβαψας] thy sword with [dat.] the army of the Greeks?”—Sophocles.

“The lake was dyed [ἐβάπτετο] with [dat.] blood.”—Æsopi, “Fab.”

“They dye [βάπτουσι] the robes of Venus.”—Achilles Tatius.

“When it drops upon the garments they are [βάπτεται] dyed.”—Hippocrates.

“Ὄρνις βαπτός, a bird colored.”—Aristophanes.

“Some say that you dye [βάπτειν] your hair.”—Bentlei, “Epig.”

“To drug was called [τὸ βάπτειν] to dye.”—Eustathius.

“Having gilded [βάψας] poverty, thou hast appeared rich.”—Jacob, “Anthol.”

“Tempers [βάπτη] with [dat.] cold water.”—Homer, “Odys.”

“Χάλκου βαφὰς, temperers of brass.”—Æschylus.

"*Βαφὴν αφιέναι*, to lose temper."—Aristotle.

"Beware of Cæsarism lest you be imbued [*βαφῆς*] by it."—M. Antoninus.

"The soul is imbued [*βάπτεται*] by [*ὑπο*] the thoughts; imbue [*βάπτε*] it therefore by [dat.] the habit of such thoughts."—*Idem.*

In all of these examples and in many more the word *bapto* in some form is used not to express an act of dipping, but to indicate that a liquid or something else had been used to produce an effect upon the object. It often meant simply to dye, as in the sentence "The drug with which it is dyed [*βάπτεται*]."

2. Bible Usage.—The Jews learned the word *bapto* with all of the meanings as above given. It is found a number of times in the Greek translation of the Old Testament, the Septuagint, which was made about 280 B.C., and it was familiar to the Jews. The word is also found a few times in the New Testament. We shall quote all of the passages in which it is used.

In the first class, where the word means simply to *dip*, without a purpose of taking out a portion of the liquid, or of receiving its effect, we find but one example (Josh. iii. 15). When "the feet of the priests that bare the ark were dipped [*ἐβάφησαν*] in [*εἰς*] the brink of the water," the river divided. The word expresses the idea that the feet were in the water but a moment, and that it quickly divided before them.

In the second class, where the purpose of securing a portion of the liquid is present, we find a number of passages. Moses said of Asher (Deut. xxxiii. 24): "Let him dip [βάψει] his foot in [ἐν, with dative] oil." Boaz said to Ruth (Ruth ii. 14): "Dip [βάψεις] thy morsel in [ἐν] the vinegar." In these cases there was a double purpose: to secure a portion of the liquid, and to produce an effect upon the substance dipped. The Greek preposition ἐν, with the dative, expresses the idea that the foot was moistened with the oil. The Latin translation is *tingat*, tinged with oil. The bread was moistened or soaked with the vinegar. When the simple act of dipping into a substance is expressed, the preposition εἰς is generally used. The rich man in torments called for Lazarus (Luke xvi. 24), that he may dip (βάψῃ) the tip of his finger in (genitive) water, etc. Our Lord said (Matt. xxvi. 23): "He that dippeth [ἐμβάψας] his hand with me in the dish." Again (John xiii. 26): "He it is for whom I shall dip [βάψας] the sop," etc. In all of these passages the purpose is to secure a portion of the liquid.

In the third class of passages, we have in the Bible, as in the classical Greek, a great variety of expression, but in all cases the word is used to express the idea that the object had received an *effect* from the liquid or other substance; and this is true whether the object was dipped into the liquid, or the liquid dipped or otherwise put on the object.

That is, the effect produced by the liquid is the chief thought, and the action by which it is secured is lost to view. Thus the mother of Sisera uses the word four times, as translated into Greek (Judges v. 30), in speaking of garments double-dyed (*βαμμάτων ποικιλίας βαφῆ*). The dyed attire of which Ezekiel speaks (Ezek. xxiii. 15) is described by the same word, *βάπται*. This gives a special meaning to the word, and shows that in such cases the *effect*, and not the *act*, was thought of. The Hebrew word *tabal*, which is used in all of the passages quoted from the Old Testament, has also this threefold meaning, to dip into, to dip out, and to dye or otherwise affect the object.

The word was used in a similar way when Daniel said (Dan. iv. 33; v. 20): Nebuchadnezzar "was wet [*ἐβάφη*] with the dew of heaven." There was no act of dipping, but he was wet with dew. In Dan. iv. 23, a different verb is used to express the same thing. Being wet, and not the manner of becoming wet, is the chief thought. Job says (Job ix. 31): "Yet wilt thou [*ἔβαψας*] plunge me in [*ἐν*] the ditch." It is not the act, but the filth resulting from it, that he has in mind. Hazael (2 Kings viii. 15) "took a coverlet and [*ἔβαψεν*] dipped it in [dat.] water." The dative case, in the Greek, indicates that the water was thought of simply as the means, or instrument, of the wetting. The idea of the Greek is that the coverlet was soaked with water; *bapto* expresses the condition of the coverlet.

The wet condition may have been brought about by dipping the quilt in the water, or, as the form of the word in Greek indicates, by dipping the water upon the quilt. The garments which John describes as dipped in blood (Rev. xix. 13) are spoken of in the same way. The word blood is in a form (dat. without prep.) which expresses the idea that the blood was used as the means, or instrument, in bringing about the condition of the garments. In the Revised Version the reading "sprinkled with blood" is preferred, because this reading is found in some of the most ancient manuscripts. The variation shows that in early times the result only was thought of, and to the Greeks the passage meant the same whether it read dipped or sprinkled with blood.

Section II.—An Effect Desired

1. In All of these passages in the third class, as stated above, the word *bapto* is used, and expresses the idea of bringing about a result by means of a liquid. The action may be either a dipping of the object into the liquid, or a putting of the liquid upon the object. Hence in such cases the action is lost sight of, and the liquid is spoken of simply as the means, or instrument, by which the object is brought into the condition described. The goodly raiment was colored with dye. The coverlet was soaked with water. Nebuchadnezzar

was wet with dew. The garments were covered with blood. The dye, the water, the dew, and the blood are the means by which the condition described is brought about, and it matters not, so far as the use of *bapto* is concerned, whether the effect was obtained by putting the raiment in the dye, or by putting the dye on the raiment; whether the coverlet was put in the water, or the water poured on the coverlet; whether the King went into the dew, or the dew came upon him; whether the garment was dipped in the blood, or the blood splashed or smeared on the garment. In each case the word *bapto* points to the effect produced upon the object by the liquid. The primary and simple meaning of the word is "to dip," but in these cases, the purpose of the dipping being to produce an effect upon the object, the thought is fixed upon the *effect*, and the *act* is lost out of sight. Hence an object that in any manner received the effect of the liquid was described by *bapto;* and in such cases the word indicated, not a particular mode by which the effect was produced, but the fact that an effect had been produced.

2. Dr. Carson, the distinguished baptist writer, says ("Baptism," page 44 *et seq.*): "Nothing in the history of words is more common than to enlarge or diminish their signification. Ideas not originally included are often affixed to some words, while others drop ideas originally asserted. In this way, *bapto*, from signifying mere

mode, came to be applied to a certain operation usually performed in that mode; from signifying to dip, it came to signify to dye by dipping, because this was the way in which things were usually dyed; and afterward, from dyeing by dipping, it came to denote dyeing in *any manner*. A like process may be shown in the history of a thousand other words." In another place he says: "*Bapto* signifies to dye by sprinkling, as properly as by dipping, tho originally it was confined to the latter." He cites an example from Hippocrates, and says: "He employs it to denote dyeing by dipping the dyeing liquid on the thing dyed. When it drops upon the garments they are dyed. This surely is not dyeing by dipping." In another place he says: "Magnes, an old comic poet of Athens, . . . shaved his face and smeared it over with tawny ashes. Now, surely, *baptomenos* has here no reference to its primary meaning. Nor is it used figuratively. The face of the person was rubbed with ashes. By anything implied or referred to in the example, it could not be known that *bapto* ever signified *to dip*." We are glad to have Dr. Carson's testimony that *bapto* was used in speaking of the effect of a liquid upon an object, without regard to the mode of action.

3. Ceremonial Dipping.—In a number of cases the word *bapto* is used in the Old Testament in speaking of the ceremonies of consecration and of purification. In observing the Passover, the El-

ders were required (Exod. xii. 22) to "take a bunch of hyssop and dip it in [ἀπὸ] the blood that is in the basin, and strike the lintel and the two side-posts with the blood." In the sacrifice for any one that "shall sin unwittingly," it is said (Lev. iv. 6), "and the priest shall dip his finger in [εἰς] the blood, and sprinkle of the blood seven times before the Lord, before the veil of the sanctuary." In making an atonement for an error of the whole congregation, it is said (Lev. iv. 17), "and the priest shall dip his finger in [ἀπὸ] the blood, and sprinkle it seven times before the Lord, before the veil." When Aaron was making atonement for himself and for the people (Lev. ix. 9), "he dipped his finger in [εἰς] the blood and put it upon the horns of the altar." In the cleansing of leprosy, it is said (Lev. xiv. 6, 7) that the priest shall take "the cedar-wood and the scarlet and the hyssop, and shall dip them and the living bird in [εἰς] the blood of the bird that was killed over the running water, and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean." In the further service of the cleansing, on the eighth day (Lev. xiv. 16), "the priest shall dip his right finger in [ἀπὸ] the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord." To cleanse a house from the defilement of leprosy (Lev. xiv. 51), "he shall take the cedar-wood and the hyssop and the scarlet and the living bird, and dip them in [εἰς] the blood of the

slain bird and in the running water, and sprinkle the house seven times." The law of cleansing for all defilement was (Num. xi. 18), "They shall take of the ashes of the burning of the sin-offering, and running water shall be put thereto in a vessel; and a clean person shall take hyssop and dip it in [εἰς] the water and sprinkle it upon all the vessels and upon the persons" that are to be cleansed.

4. In All of these cases we observe that the dipping was not because of any significance in the act, but simply to obtain a portion of the liquid for further use.

We observe, in the second place, that the liquid obtained by dipping was in all cases struck or sprinkled upon some object, to produce a ceremonial or religious effect upon the object. *Sprinkling* was therefore a significant and an essential act in the ceremony.

We observe, in the third place, that while the ceremony was required to be performed in a certain manner, and while none but a properly authorized person could perform it, the *effect* was produced by the ceremonial efficiency of the liquid used. The liquid was, of course, symbolic, and the effect was ceremonial only, except when God's blessing made it real. But the liquid used represented the efficient Agent, and ceremonially produced the result desired. The blood of the Passover ceremonially, and by the blessing of God really, made the house on which it was placed secure for the time against

the Angel of Death. The blood of the sacrifice, representing the life of the sinner, or rather, the life of his Substitute, when sprinkled before the Lord in the tabernacle or on the horns of the altar, satisfied the law, and ceremonially appeased the anger of the Lord on account of the sin. The blood and water sprinkled upon the healed leper rendered him ceremonially clean. The water of separation sprinkled upon any person or thing that was unclean brought about a ceremonial purification. The blood in all cases represents the life of the Lord Jesus who protects us and makes an atonement for us. The water represents the Holy Spirit, who renews and sanctifies us. In all these ceremonies, therefore, the liquid is symbolically the efficient agent that brings about the desired result.

Fourthly, we observe that the effect produced upon the object by the liquid, and especially the complete ceremonial cleansing produced by the water of separation, brings all the objects thus affected under the third class of passages, quoted above, in which *bapto* describes the effect produced upon an object by a liquid, without regard to the process. *Bapto* was used in speaking of objects colored with dye, wet with dew, stained with blood, etc. In like manner it might have been applied to the person who was cleansed with the water of separation. The word *bapto*, however, being used in its primitive sense in the first part of the ceremony, could not appropriately be used in another sense in

speaking of the result. The place thus made for the word we shall find properly filled by the more expressive derivative *baptizo;* and, accordingly, we shall find that the person or thing that had been cleansed by the water of separation was said to be baptized. Thus *bapto* prepares the way for the ceremonial usage of its derivative *baptizo.*

5. Conclusion.—We have now examined all the passages in which, according to the Greek and Hebrew concordances, *bapto* appears in the Greek of the Septuagint and New Testament; and we find that among the Jews, as among the Greeks, the word meant (1) simply to dip; (2) to dip into a liquid for the purpose of obtaining some of the liquid for further use; (3) to dip an object into a liquid, or to dip or otherwise put a liquid upon an object, so as to produce an effect upon the object. The usage in this case fixed the thought, as we have seen, upon the result, and an object upon which an effect had been produced by a liquid was described by *bapto* without any regard to the manner in which the effect had been produced. And (4) we find the word having a ceremonial usage, as in dipping the water of separation, which when dipped and sprinkled upon a person or thing produced ceremonial purification.

Section III.—The Greek Word

BAPTIZO was derived by the Greeks from *bapto* by the addition of an ending which often gave to verbal roots an intensive signification; or caused the root to spring up, so to speak, into a stronger and higher meaning. The Greeks in their intellectual progress often found it necessary to use the simple words of their primitive language as a basis for new words to express their enlarged and higher thoughts. It is a law of language that a derived word will carry with it the essential idea of the primitive; and, according to the same law, a law of growth as well as of continuity, the derived word will have special applications and generally a stronger, wider, or higher meaning than the primitive. We may be sure that the Greeks, who were noted for their exact use of language, would not form a new word to express the same thought as one already in use, and we may confidently assume that they would not accept a derived word with a meaning that was not in harmony with a logical unity and growth of thought.

It is not our purpose to immerse ourselves into the study of Greek literature to find out all the shades of meaning and special applications of the word *baptizo*. This has been ably done by Dr. J. W. Dale and others. Those who wish to investigate the subject are referred to their works. A few examples from Greek authors, with the aid of the

Greek lexicons, will be sufficient to show, as stated above, that *baptizo* had its root in *bapto*, both in form and meaning, and that in actual use it grew into a stronger and higher meaning than the primitive. In particular they will show: (1) That *baptizo*, when used to express the idea of putting an object into a liquid, meant not simply to dip, but to sink or to drown. (2) When used, as in a few cases, to express the idea of dipping out a liquid, baptizo meant to dip often or to draw. (3) When used like *bapto* to express the effect which a liquid or other substance or power had upon an object, *baptizo* had a wider range of meaning than *bapto*, and often expressed an ethical or spiritual effect of the baptizing element or power. (4) That *baptizo*, and never *bapto*, was used as the name of the religious ceremony. The quotations will show also the meaning of the word as the Jews learned it, and will enable us to see its force in the special uses that they made of it. Many of the passages are more fully considered in Dr. Dale's "Classic Baptism."

1. To Baptize into Water meant to put under and keep under, or to sink. Note the following examples:

"The sun [*βαπτίζετο*] sank [*εἰς*] into the ocean flood" (Argonautica, Orphei, 512).

"Shall I not ridicule one sinking [*βαπτίσαντα*] his ship by much freight, and blaming the sea for sinking it?" (Hippocrates, iii. 809).

"The commander being slain and the ship [βαπτισθείσης] having sunk, confusion seized the fleet" (Diodorus Siculus, xi. 18).

"They made incessant attacks and sank [ἐβάπτιζον] many of the vessels." "Pierced and sunk [βαπτιζόμενα] by a hostile vessel" (Polybius, "Hist.," i. 51, 6; xvi. 6, 2).

"Their own vessels being crushed, were sunk [ἐβαπτίζοντο]." "The others sinking [βαπτίζοντες] the attacking ships with stones and engines from above." "Struck by the enemy they were [ἐβαπτίζοντο] sunk" (Dion Cassius, ll. 32 and 35).

"The water is so easily encrusted about everything sunk [βαπτισθέτι] in it, that when they let down a rush circle they draw up crowns of salt" (Strabo, ii. 5, 4).

"They have their nature and perceptive power sunken [βεβαπτισμένην] in the depth of the body" (Alex. Aphrodisias, ii. 38).

"They marched through with difficulty, the infantry being sunk [βαπτιζόμενοι] up to the breasts" (Polybius, iii. 72, 4).

"All day the army marched sunken [βαπτιζομένων] to the waist" (Strabo, iv. 3, 9).

"I found Cupid among the roses, and holding him by the wings I plunged him [ἐβάπτισ' εἰς] into the wine, and took and drank him" (Julian, "Egypt, Cupid," p. 223).

In all of these passages and in many more, Greek writers used the word *baptizo*, and it is evident

that they mean by it not simply to dip, that is, to put in for a moment and take out, but a more prolonged action—to put in and keep in, to sink.

To Baptize a Person into Water meant to drown him.

"He saved one in the voyage whom it were better to drown [*βαπτίσαι*]" (Themistius, "Orat.," iv.).

"Thrust such an one upon the head and [*βαπτίζοντα*] drown him" (Lucian, "Timon," 44).

"Sinking [*βαπτιζόντων*] others into [*εἰς*] the lake" (Heliodorus, "Æth.," i. 30).

"Nobly drowning [*βαπτίζων*] himself in [*εἰς*] Lake Copais" (Plutarch, "Gryllus," vii.).

"The dolphin sinking [*βαπτίζων*] killed him" (Æsop, "Ape and Dolphin").

"They were sunk [*ἐβαπτίζοντο*] by their full armor" (Suidas, "Lexicon").

In certain pools of mineral water "it does not happen to the unskilled in swimming to be drowned [*βαπτίζεσθαι*]" (Strabo, vi. 2, 9).

"Many of the land animals, surrounded by the river Nile, perish, being drowned [*βάπτιζόμενα*]." "The river with a stronger current rolling down drowned [*ἐβάπτιζε*] many [soldiers]" (Diodorus Siculus, i. 36 and vi. 80).

"But I, overwhelming [*βαπτιζων*] you with sea-waves, will destroy with bitterer billows" (Alcibiades on Eupolis).

In all of these examples the word baptize means not simply to dip, but to sink or to drown. The

idea of the Greek was that while *bapto* meant to put an object into a liquid for a moment, *baptizo* meant to put it in to stay indefinitely. The intensive of dip is to dip deeper and longer, or to sink. Dr. Conant translates some of these passages with the words submerge, whelm, overwhelm, etc., and says they all imply immersion. We fully agree with this. The word means mersion, immersion, but not emersion. To immerse means more than to dip. When we dip into anything, we enter and return quickly. When we are immersed into anything, as into the study of some subject, we enter it deeply and for an indefinite period of time.

Dr. Carson taught that "*baptizo* always expresses a mode of action," and Alexander Campbell said: "*Baptizo* is always a word of specific action." But they went back to the primitive meaning of *bapto*, and said the action required was to dip. They did not follow the Greek writers in teaching that to baptize into water meant to sink and to drown. Greek baptism would have been fatal to their theory. The specific action in immersion is to put in and keep in. Even the act of putting in is not as essential as keeping in; for, as we have seen, an overflowing wave, or river, might overwhelm one, and the immersion would continue as long as one remained under the water.

This prolonged dipping or remaining in the water is the natural intensive of the primary and simple idea of the word *bapto*, in its meaning to

dip; and hence, as we have seen, the word *batpizo*, in actual Greek usage, often meant to sink and to drown.

2. The Second meaning of *bapto*, to dip out, which was often given to the primitive, was seldom applied to the derivative. The lexicons tell us, however, that when *baptizo* meant to dip water or other fluid, it had an intensive meaning and signified to dip often, or to draw in larger quantities than would be implied in *bapto*. An example is quoted by some writers from the Apocrypha, but my text seems to have the primitive. "Neemias found thick water in a pit. Then commanded he them to draw it up [ἀπο βαφαντίας] and bring it" (2 Mac. i. 21). The use of *baptizo* with this meaning was so rare that it will not be necessary for us to give it any further consideration.

3. An Effect on an Object.—We have seen in the third class of the meanings of *bapto* that the word was used in speaking of a condition of an object without regard to the action that brought it into the condition, as when a person was wet with dew, or his whiskers colored with dye, or his garments smeared with blood or colored with dye. In like manner *baptizo* is found to have a great variety of uses in which some deep and lasting effect is produced upon an object, and the word is used to describe the effect. The word does not describe a specific action; for the process by which the effect is produced is very different in different cases. We

shall examine a few cases: (1) in which a liquid is used to produce an effect upon an object; (2) when wine or like fluid causes the condition described by the word, and (3) when debts, taxes, fear, or other power baptizes the person.

Baptizo was not used by the Greeks in speaking of dyeing, because *bapto* had this as one of its specific meanings. But a dyer was called βαπτιστής, a noun from *baptizo* with an ending denoting agent. The one who caused an object to have a required color was a baptizer. This name was given to him in Greek not because he dipped the object into the dye, but because he produced a marked and lasting effect upon the object. If the dipping had been the chief point, he would doubtless have been named from *bapto*. But *baptizo* being a stronger word, and signifying a permanent result rather than a specific process, it is appropriately used in the formation of the name. As in the English word dyer, so in the Greek, the thought is fixed not on the act or process of dyeing, but on the result. A garment might be dyed by pouring the dye upon it, but it would not be called a dyed garment unless the dye, in whatever manner applied, had produced the desired effect. Neither would a man be called a dyer unless by some means he actually caused the object to have the desired color. Dyeing was, of course, usually by dipping, and the word *bapto* meant to dip; but in Greek a dipped garment meant simply a colored garment, and a baptizer

meant simply one who caused a garment to have a desirable color. In giving the object a complete and permanent change of color, he may be thought of as introducing it effectively and permanently into a new condition or estate.

Section IV.—Complete Cleansing

1. THE BAPTISTERION was not a place for dipping. The word *βαπτιστήριον* is a verbal noun from *baptizo*, and means a place for baptism. It was the name given in Greece to the hot room in their public bath-houses or other places for thorough cleansing of the body. Among the Romans this room was called the *caldarium*. The ordinary bathing-place was called *λουτρὸν*; in Latin, *thermæ*. A basin for washing the hands, etc., was named from *νίπτω*, to wash, and all common washing was described by this word. In speaking of the hot bath in the *baptisterion*, Fiske in his well-known "Manual of Classical Literature," pages 210, 293, and 428, says: "In taking a hot bath they sat upon a bench or seat below the surface of the water in the basin. Here they scraped themselves with instruments called *strigiles*, usually of bronze, sometimes of iron; or this operation was performed by an attendant slave. From drawings on a vase found at Canino, it is inferred that the bathers, after the use of the *strigilis*, rubbed themselves with their hands, and then were washed from head to

foot by having pails or vases of water poured over them." After this they were rubbed dry, then "they went into the *tepidarium*, and after some delay, thence into the *frigidarium*." Then they were anointed, and resumed their garments. This description, says the author, applies "substantially to the Greek bath as well as to the Roman."

In this account of the ancient bath we find nothing said of the immersion of the body into water, and in this room, which was called the *baptisterion*, or the place for baptism, there appears to have been no such immersion. In speaking of such a bath as a baptism, it is evident, therefore, that it was not the act of immersion into the water, but the complete cleansing, that made the name appropriate. It is not denied that the Greeks often dipped the whole body in bathing. There are various methods of taking a bath. The chief idea of a bath is not the mode of action, but the cleansing. A shower-bath may answer the purpose. Aaron and his sons were washed—the Greek says, bathed with water—at the door of the tabernacle. The priests bathed their flesh in the water running from the laver. In a Turkish bath, vapor or hot air is used. A bath implies an effect rather than a mode of action. It is important to note that in the Grecian baths the hot room in which the most complete cleansing was effected, and in which there was no complete immersion into the water, was called the *baptisterion*, the place for baptism. The effect of

the water in producing the desired result, and not the mode of action in applying it, made it a baptism. The bath produced a marked and complete change in the condition of the body, and may have been thought of as introducing or immersing it into an estate of complete cleanliness.

2. A SEVENFOLD WASHING.—In the account of Naaman the Syrian, we have one of the few cases in which *baptizo* is used in speaking of the effect of water on the body in a special cleansing (2 Kings v. 14). Naaman went to Elisha to be healed of his leprosy, and the prophet sent unto him, saying, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." At first he refused, but his servant said: "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith unto thee, Wash and be clean? Then went he down and dipped himself [ἐβαπτίσατο] seven times in Jordan, according to the saying of the man of God, and his flesh came again like unto the flesh of a little child, and he was clean."

"Dipped himself" is in Hebrew *tabal*, which in all other cases in the Septuagint is translated by *bapto*. In this passage the Greek writer, to express more strongly the effect of the sacred water in the sevenfold washing, said baptized himself not εἰς, into, but ἐν, in, the Jordan. Had he wished to express the simple idea of dipping, he would

have used *bapto*, as in all other cases. Had he wished to translate it as an immersion into the water, he would have used εἰς, with the accusative case, and not ἐν, with the dative. But remembering that the prophet had said "wash seven times," the translator very properly used *baptizo* to express the complete cleansing. The Latin Vulgate, translated about 400 A.D., had the same idea and translated it *lavit*, washed.

The command, it will be remembered, was to wash. The word in Hebrew is *rahatz*. The Greek is *lousai;* the Latin is *lavare*. The same Hebrew word is used in Deut. xxi. 6, where it speaks of washing the hands over the sacrifice. In this washing the water was poured upon the hands. The word, however, does not imply any particular mode. It implies only that water must be used as the means of the cleansing, and that, in whatever way applied, it must produce the desired result. Washing seven times suggested that the cleansing should be very thorough. The sevenfold washing gave it also a religious significance. Seven was regarded, in very ancient times, as a sacred number. The running water of the Jordan was thought by the Jews to have special value. To wash in it had a symbolic and sacrificial significance. The Syrian captain at first proudly objected to its use, because he thought the waters of his own country were better. But when he washed according to the saying of the man of God, he was

cleansed. In this special washing the water of the Jordan seemed to have a wonderful effect upon the leper, and therefore in Greek it was thought of as a baptism. The washing brought him complete cleansing, and thus introduced him into a new condition or estate. This gives us a second very important thought in the Greek use of the word baptize: (1) to baptize into water meant, as we have seen, to drown; and (2) to baptize one with water, used in any manner as the means of thorough cleansing, meant to give one a special purification. It meant more than a simple dipping, and more than an ordinary bath. It meant that those who received it were so thoroughly cleansed as to be thereby introduced into a new estate.

3. The Command to Wash in order to be healed, was in accordance with an ancient custom of associating divine blessings with the discharge of special duties. Our Lord said to a blind man, "Go to the pool of Siloam and wash." The effect desired was not physical cleansing, but miraculous healing. The act was an act of faith. The power was not in the water nor in the manner of washing. No mode of washing was proscribed, and any mode that expressed the faith would bring the result, but washing in some mode was a condition precedent to the divine healing. Naaman at first indignantly refused to conform to this rule. But when at length he gave his consent, he seems to have thought, as have many others, that the more complete the phys-

ical cleansing, the more certain and complete would be the divine healing. Like Peter, who at first refused the washing proposed by the Lord, and then desired it in excess, the Syrian captain was not satisfied with a simple washing, but went down and dipped himself seven times in the Jordan. It was not the dipping, however, as distinguished from other modes of washing, that fulfilled the condition. The mode was not stated in the command, and any efficient mode would have brought the same result. Dipping was regarded as a washing, for it is said he dipped himself seven times "according to the saying of the man of God." The idea in his mind was complete cleansing, and this complete cleansing, in whatever way effected, the Greek writers very properly thought of as a baptism.

This passage shows that, for about two hundred and eighty years before Christ, the Jews who read their Bible in Greek were familiar with the word baptize as meaning a special cleansing, a cleansing as an act of faith in expectation of divine blessing, a cleansing which resulted in making one completely clean and thereby introducing him into a new condition or estate.

Section V.—Immersion into a New Condition or Character

1. We have Found that the Greeks often spoke of sunken ships and of persons who were drowned as being baptized. In these cases the objects were

completely subjected to the power of the water, and the effect was destruction or death. By the power of the water the objects were brought into a new condition. We have found also that when water was used as a means of purification, a complete cleansing was sometimes called a baptism. In this case the cleansing power of the water was made to carry off all defilement, and thus to change completely the condition of the body. We shall now examine a variety of passages in which the baptism was not effected by water, but by some other substance or power, such as wine, debts, fear, etc., which was able to bring a person into such subjection as to change his condition or state of being.

2. Complete Intoxication was called a baptism.

A person who drank too much wine was said to be baptized with wine.

"When an old man drinks and Silenus takes possession of him, he is for a long time silent, and resembles one heavy-headed and intoxicated [*βεβαπτισμένῳ*, baptized]."—Lucian, "Bacchus," vii.

"I myself am of those who yesterday were intoxicated [*βεβαπτισμένων*, baptized]."—Plato, "Banquet," iv.

"The nobleman being sober, as you see, and prepared, sets upon us, sickened from yesterday and intoxicated [*βεβαπτισμένοις*, baptized]."—Plutarch, "Animalia," xxiii.

In Alexander's homeward march, at certain

places, "you would not have seen a shield or a helmet or a long pike; but soldiers drinking [*βαπτίζοντες*, baptizing] with bowls and cups . . . out of large wine-jars."—Plutarch, "Alexander," lvii.

"A great resource, truly, for a pleasant day is a well-tempered body unintoxicated [*ἀβαπτίστου*, unbaptized] and unburdened."—Plutarch, "Banquet," vi.

"Of those slightly drunken, only the intellect is disturbed, but the body is yet able to obey its impulses, being not yet overcome [*βεβαπτισμένον*, baptized]."—*Ibid.*, iii. 8.

"Thebe, having with much wine intoxicated [*βαπτίσασα*, baptized] Alexander, she dismissed the guards," etc.—Conon, "Narat.," l.

"You seem to me, O Convivialists! to be flooded beyond expectation with impetuous words, and to be drunken [*βεβαπτίσθαι*, baptized] by unmixed wine."—Athenæus, "Philos. Banq.," v. 64.

"Bacchus overcomes [*βαπτίζει*, baptizes] by sleep the neighbor of death."—Evenus, "Epigrams," xv.

"Another servant, whom having overcome [*καταβαπτίσας*, completely baptized] by the same drug, Satyrus cast him down," etc.—Achilles Tatius, "Leuc.," ii. 31.

"Why do many, made drunk with wine, die? Because the quantity of the wine breaks down [*καταβαπτίζει*, deeply baptizes] the physical and vital power and warmth."—Alex. "Aphrodisias," i. 16.

In these and like cases there was no immersion into the baptizing substance. They were baptized with wine, not into it. The dative case in Greek expresses the fact that wine was used as the means or instrument to produce the effect; and the word baptize contains the idea that the effect was complete. Those baptized with wine were entirely controlled by it, and by its power were brought into the condition of complete intoxication.

3. (COMPLETE SUBJECTION to any power was a baptism; and any power that could make a deep and lasting impression on an object, or completely control it, or change its appearance, condition, or character, might be spoken of as baptizing the object.)

"Knowing him to be licentious and extravagant, and burdened [*βεβαπτισμένον*, baptized] by debts of fifty millions."—Plutarch, "Galba," xxi.

"Overwhelmed [*βαπτιζομένους*, baptized] by worldly affairs, we should struggle out and try to save ourselves."—Plutarch, "Socrates."

"On account of the abundant revenue from these sources, they do not oppress [*βαπτίζουσι*, baptize] the people with taxes."—Diodorus Siculus i. 73.

"What crime have we committed, so great, as in a few days to be overwhelmed [*βαπτισθῆναι*, baptized] by so great a multitude of evils?"—Achilles Tatius, "Leuc. and Clit.," i. 3.

"Misfortunes befalling crush [*βαπτίζουσι*, baptize] us."—*Ibid.*, vii. 2.

"Great at Salamis; for there fighting, he over-

came [ἐβάπτισε, baptized] all Asia."—Heimerius xv. 3.

"Salamis, around which thou didst conquer [ἐβάπτισας, baptize] Asia."—Libanius, Declam., xx.

In the running away of bread-makers "the city would be immediately ruined [ἐβαπτίζετο, baptized], just as a ship, the sailor having deserted it."—Libanius, "Life."

"He who hardly bears the things which he is already bearing, would be crushed [βαπτισθείη, baptized] by a small addition."—Lib., Epistle 310.

Aristogeiton cannot confound the speakers, "for these know how with such a one to control themselves [διαβαπτίζεσθαι, thoroughly baptize themselves]."—Demosthenes, "Aristogeiton," i. 5.

"Cnemon, seeing that he was deeply grieved and crushed [βεβαπτισμένον, baptized] by the calamity, removes the sword privately."—Heliodorus, "Æthiopica," ii. 3.

"The relation of your wanderings was often postponed, as you know, because the casualties still afflicted [ἐβαπτίζεν, baptized] you."—*Ibid.*, v. 16.

Different words are used in translating these passages, but in all cases it is apparent that *baptizo* expresses the fact that an overmastering effect had been produced upon the person. Dr. Carson and Dr. Conant quote some of these passages, and say that they are figurative expressions, and that they all contain the idea of whelm or overwhelm. We can readily see that, if to sink and to drown are lit-

eral baptisms, to be burdened with debts, crushed by misfortunes, conquered in war, etc., might be regarded as metaphorical baptisms. But it is equally apparent that the basis of the metaphor is not the specific act of immersion, much less the simple act of dipping, but rather the powerful effect of the overwhelming flood. The specific act of dipping did not enter into the thought, and was in fact excluded by the conception of the baptizing power coming on one like an overwhelming flood. But the idea of receiving a marked and lasting effect, or change of condition, and of remaining completely under the power of the baptizing element, was always present. The basis of the metaphor, if such we regard it, was not the process or mode of action, but the effect upon the person. The manner in which the baptizing element was brought upon the person might be very different in different cases; but if the result in each case was a complete change of condition in the object or person, according to the nature of the baptizing power, it was in Greek thought of as a baptism. In these cases the Greek stated definitely that the person was baptized by the element or power, and not into it. This form of expression shows conclusively that the simple act of dipping did not enter into the thought. The effect of the baptizing power upon one, and not its mode of action, made it a baptism.

4. The Mind Baptized.—We have found that the Greeks used the word baptize when some ex-

ternal substance or power produced a marked effect upon the body. We shall now note a few passages in which anything that affects the mind, such as fear, grief, anger, or other influence, becomes the baptizing power.

Cleinias was embarrassed by the sophists, and "I knowing that the youth was confused [*βαπτιζόμενον*, baptized] wished to relieve him."—Plato, "Euthedemus," vii.

In education, "the soul grows by labors in measure, but is injured [*βαπτίζεται*, baptized] by excess." —Plutarch, "Education," xiii.

"Grief for him, afflicting [*βαπτίζουσα*, baptizing] the soul and darkening the understanding, brings a certain mistiness over the eyes." — Libanius, "Julian," 148.

"Having found the miserable Cimon distressed [*βαπτιζόμενον*, baptized] and forsaken, he did not overlook him."—Lib., Epistle 962.

When Philosophy "sees me cast down [*βαπτιζόμενον*, baptized] by grief and carried away into tears, she is displeased." — Themistius, Oration xx.

"Being overcome [*βαπτισθείς*, baptized] by diseases and by arts of wizards." — Plotinus, "Ennead," l. 4, 9.

"But he, overcome [*βεβαπτισμένος*, baptized] by anger, is subdued," etc.—Achilles Tatius, "Leucippe," etc., 6, 19.

"For what is sudden and unexpected astounds the

soul, falling on it unawares, and paralyzes [*καταβάπτισε*, completely baptizes it]."—*Ibid.*, 1, 3.

"If I purpose to see all the rivers, my life will be crushed [*καταβαπτισθήσεται*, baptized] not seeing Glycera."—Alciphron, Epistle ii. 3.

These quotations show that, especially among the later Greek writers, to baptize meant to produce some characteristic effect upon one. The means by which the effect was produced and the manner of applying the baptismal agency were as varied as the nature of the baptisms. But, in all cases, to be baptized meant to receive such an effect as would in some respects completely change one's condition of body or mind. The earlier writers did not often use the word. Most of those from whom we have quoted lived during the time when the Greek was known to the Jews. Æsop, Plato, and Demosthenes were among the early writers. Diodorus Siculus wrote his popular history in Greek in the century before Christ. Plutarch lived in the first century. Libanius, the rhetorician, lived later, but his language was noted for its Attic purity. The others lived during this period of general Greek culture. We have quoted from them to show the use of the word at the time when the Greek was known to the Jews and early Christians.

5. JOSEPHUS and Philo used the word in Greek. A few passages from their writings will show that Jewish writers fully understood the Greek usage.

Simon, having slain his parents and family,

"thrust [ἐβάπτισε, baptized] his whole sword into his own throat."—Josephus, "Wars," ii. xviii. 4.

"Our ship having been sunk [βαπτισθέντος, baptized] in the Adriatic Sea, we swam all night." —Jos., "Life," 3.

"The waves rose so very high that they drowned [ἐβάπτισεν, baptized] them."—Jos., "Wars," iii. ix. 3.

"Before they could do any harm to the Romans, they were sunk [ἐβαπτίζοντο, baptized], they and their ships together." "If those sinking [βαπτισθέντων, being baptized] lifted their heads above the water, they were killed by darts," etc.—*Ibid.*, iii. x. 9.

At Herod's command, Aristobulus "was sunk [βαπτιζόμενος, baptized] in the pool till he was drowned."—*Ibid.*, i. xxii. 2.

"When Ishmael saw that he was drowned [βεβαπτισμένον, baptized] in his cups to the degree of insensibility and fallen asleep, he arose and slew Gedaliah."—Jos., "Antiquities," x. ix. 4.*

"Some, when they become slightly drunk, before they become entirely insensible [βαπτισθῆαι, baptized] make provision for to-morrow's drinking." —Philo, "On Contemp. Life," ii. 478.

"Those always filled with drink and food are least intelligent, as tho the reason were injured

* This is the translation given by Whiston. The literal translation is "baptized into [εἰς] insensibility and sleep by [ὑπο] drunkenness."

[βαπτιζόμενου, baptized] by the things coming upon it."—Philo, quoted by Eusebius.

"And this it was [a story told by Salome against the sons of Herod] that came as the last storm, and caused the death of [ἐπιβάπτισε, over-baptized] the young men who were in great danger before."—Jos., "Wars," i. xxvii. 1.

"By going away he would be the cause of destroying [ἐπιβαπτίσειν, baptizing] the city."—*Ibid.*, iii. vii. 15.

"These very men, besides the seditions they raised, otherwise destroyed [βαπτιζόμενου, baptized] the city."—*Ibid.*, iv. iii. 3.

These passages show that the Jews had learned from the Greeks that the word baptize contained the idea that a characteristic effect was produced by some power, which, like an overwhelming flood, came upon one, and completely changed one's condition or estate.

Section VI.—Baptism of Suffering

1. A Vision of Evil baptized the prophet. Isaiah saw the trouble that was coming upon his people, and said (Isa. xxi. 4): "A grievous vision is declared unto me; the treacherous dealer dealeth treacherously and the spoiler spoileth. . . . Therefore are my loins filled with anguish; pangs have taken hold upon me as the pangs of a woman in travail; I am pained so that I can not hear; I am

dismayed so that I can not see. My heart panteth, horror hath affrighted me." In translating this last expression the Septuagint says: ἡ ἀνομία με βαπτίζει, "the iniquity baptizes me." The idea which the prophet evidently wished to express, as stated in the Hebrew, was that the lawlessness and destruction which he saw coming upon the land had such a powerful effect upon him as to bring him into a condition of terrible distress and fear. "My heart panteth," he says; "horror hath affrighted me." This idea the Greek forcibly sums up and expresses by saying: "The iniquity, or lawlessness, baptizes me." The "grievous vision" produced a serious effect upon the prophet, overcame him with great distress. This thought he brings out clearly in the next clause, where the Greek says: "My soul is put into fear." The "grievous vision" therefore baptized him into an affrighted and distressed condition.

2. Baptized with a Baptism.—Our Lord, in looking forward to His suffering upon the cross for the sins of the world, said (Luke xii. 50): "I have a baptism to be baptized with, and how am I straitened till it be accomplished." The thought evidently is that He expected to be brought into a condition of deep distress. It was not His burial simply that He had in mind, but the persecution, the agony in the Garden, the agony upon the cross, and all the results. It was a baptism of suffering and of death. He indicates its peculiarity and its

completeness in His form of expression, "I have a baptism to be baptized with," and He tells us that only in the completion of this baptism would He become free to carry out fully His great work. "How am I straitened," He says, "till it be accomplished." It was a baptism of fire and of blood. The sacrifice upon the altar must burn as well as bleed; and when upon the cross He said, "It is finished," His baptism of fire was wellnigh over. We cannot fully understand what it was for Him to bear the iniquity of us all. But it is clear that, according to the Greek idea, the word baptism was well chosen to express the awful effect of the world's sins and sinfulness upon the Blessed Savior. The suffering was in itself a baptism, and in its effect upon Him as a Sacrifice for sin it was a baptism with a baptism.

3. All Who Suffer in consequence of their fidelity to Him receive this baptism. He said to James and John * (Mark x. 38): "Are you able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with? And they say unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized," etc. The Lord is not here speaking of baptism with water, for that with Himself and with them was past; neither is it of the Holy Spirit,

* In Matt. xx. 22, 23 the statement concerning baptism is omitted in the Revised Version.

for this would be a source of strength, and not a test of their ability. It is manifest that the baptism here spoken of was, like that which the Lord Himself was about to endure, a baptism of fire—the fire which His coming kindled upon the earth (Luke xii. 49), a baptism of persecution, of suffering, and of death. All this came upon the beloved disciples even as upon the Lord Himself; and the same baptism, in some form and measure, must all true disciples of the Lord endure; for He says: "If they have persecuted me, they will also persecute you." But He gives us the precious promise that if we suffer with Him we shall also be glorified together. This baptism of fire tests and purifies Christian character. For James (i. 12) says: "Blessed is the man that endureth temptation, for when he hath been approved he shall receive the crown of life which the Lord promised to them that love him."

Section VII.—The Greek Idea

1. Our Studies of Greek Writers and the lexicons have made it clear that *baptizo* was derived from *bapto*, and carried with it in a strengthened form the general meanings of the primitive. The first or the primary meaning, to dip into a liquid, grew in the derivative and meant to sink or to drown. The secondary meaning, found in the third class of passages and signifying to produce a marked effect upon an object, had in the derived word a

wide range, and, when applied to persons, meant to cleanse thoroughly, or to make drunk, or to distress, or in any way to change completely the condition of the body or mind.

The word thus acquired a higher meaning than the action of a liquid upon an object. There were baptisms that were not with water, and certainly not into water. A power or influence of any kind might take the place of the liquid, and produce such an effect upon an object as to baptize the object. We have spoken of these as metaphorical baptisms; because there is an evident likeness between the action of a liquid in producing an effect upon an object, and the action of any other power or influence in producing a corresponding effect. It is, however, nothing more than the natural and usual growth of words in passing from the literal and material signification to the ideal and spiritual. Many words have passed through this change of meaning; and some, in entering a higher realm of thought, lose entirely their original signification. It is important to observe that, among the Greeks, the meaning of baptism grew in accordance with this law. While still using the word in speaking of the effect of a liquid on an object, they frequently used it also in a higher sense, and found it appropriate and expressive in speaking of the effect which any efficient power produced upon an object or person. Baptism with the Holy Ghost we shall find, in our further study, to be of this nature.

2. Dipping Not Essential.—From the Greek we learn also that the idea of dipping the object into the baptizing element is not essential to baptism. Dr. Carson ("On Baptism," page 55) says: "It always signifies to dip, never expressing anything but mode." He seems never to have gotten beyond the primary meaning of *bapto*, and many are still clinging to the same idea. It is certain, however, that in the cases which we have quoted there is no act that corresponds to the act of dipping. The drinking of wine, the buying of goods which brings debt upon one, the listening to hard questions, and such acts have no likeness to the act of dipping. The iniquity which baptized the prophet is represented as overrunning the land and coming upon him; he was not dipped into it. Suffering and death came upon the Lord and the apostles; they were not dipped into these baptizing elements. In all such cases it is certain that the mode of action which brings the baptizing element or power and the object together is not the chief idea of the baptism. Certainly the act of dipping is not the essential idea. There is, indeed, a process, and consequently a mode of action, involved in every baptism; but it is found not in the particular act which brings the baptizing element and the object together, but in the action of the element or power upon the object in producing a change in the condition of the object. Generally the element is represented as coming upon the object, but the

chief question is, Did the element produce the appropriate effect upon the object? and not, How were they brought together?

3. The Essential Fact in every baptism is that the baptizing element or power produces such an effect upon an object as to change its general condition, appearance, or character. The amount of the element may be little or much; it may be put upon the object or the object may be put into it; but, whatever the amount or mode, it must produce a definite effect in order to be a baptism. Among the Greeks, not simply the use of water upon the body, but complete cleansing, was called baptism. Not the act of drinking wine, but, as Liddell and Scott say, "being soaked in wine," or actual intoxication; not simply having debt, but being seriously affected by debt, "over head and ears in debt," or bankruptcy; not simply hearing questions, but being confused and in a manner "drowned with hard questions," were called baptisms. The "grievous vision" brought upon the prophet great distress and fear, and therefore it was said that the iniquity baptized him. The Lord knew that the suffering which He had to endure from the sinful world would, in some measure, fall upon all who would stand with Him; and therefore He said, "With the baptism that I am baptized withal shall ye be baptized." In all of these cases the baptizing element or power produces an important effect upon the object. The kind of baptism is determined by the

nature of the baptizing element or power. But the baptism consists in the production of a characteristic effect upon the person.

4. The Complete Subjection of the object to the baptizing power, and the completeness and permanency of the effect upon the object, suggest an immersed condition. It is said, and sometimes repeated with a show of triumph, that the scholarship of the world believes that baptism means immersion. We are not disposed to dispute so high an authority. In fact we agree with it. But the question is, *Immerse into what?* Those who insist on this meaning always assume that the immersion must be into water. But we have seen that the Greek idea of immersion into water was to drown; and we have seen that there were numerous baptisms that were not into water. Hence we can not assume that the immersion implied in baptism must be into water. In each case, however, the form of the expression, or the nature of the baptism, shows the character of the immersion. The Greek preposition *eis*, when used, indicates into what the object is immersed; as in the examples, "The sun sank [baptized itself] into [*eis*] the ocean flood," "Gedaliah was baptized into insensibility and sleep by drunkenness." When the dative case is used in the Greek, it expresses the means by which the baptism is effected; as, baptized by debts, baptized by the calamity, etc. In these cases the immersion is into bankruptcy and distress. The debts

and the calamity are stated as the cause or means of the baptism.

5. Let It be Remembered that there is an obvious difference between immersion as an act and immersion as a condition or state of being. It is not essential that the object be dipped into the baptizing element. But it is essential that the baptizing element or power produce such an effect upon the object as to bring, introduce, or immerse it into a new condition or state of being. Baptism was never a simple dipping, but always implied continuance, often unlimited continuance, under the influence of the baptizing element or power. When the immersion ceased, the object or person was no longer in a baptized condition; but so long as one continued in the condition into which he was brought by baptism he was spoken of as baptized. An immersed condition, or the remaining in that estate into which one is brought by the baptizing element or power, is therefore essential to a baptism.

CHAPTER III

JEWISH BAPTISMS

"It was chiefly by means of historical transactions and symbolic rites that the ancient believers were taught what they knew of the truths and mysteries of grace."—FAIRBAIRN, i. 270.

"The first tabernacle . . . is a parable for the time now present, according to which . . . divers baptisms . . . were imposed until a time of reformation."—*Heb.* ix. 9, 10.

Section I.—The Law of Purification

1. CEREMONIAL PURIFICATION held an important place in the Old-Testament service. In the consecration of Aaron and his sons, the first thing that Moses did was to bring them to the door of the tent of meeting, and, in the presence of the congregation, wash them with water (Lev. viii. 5, 6). When the Lord chose the Levites for the work of the sanctuary, he said to Moses (Num. viii. 6, 7): "Take the Levites from among the children of Israel, and cleanse them, and thus shalt thou do unto them, to cleanse them: sprinkle the water of expiation upon them." This was followed by further washings and sacrifices. Frequent purifications were required in all the services of the sanctuary.

The laver was one of the important vessels of the tabernacle. "And Moses and Aaron and his sons washed their hands and their feet thereat; when they went into the tent of meeting, and when they came near unto the altar, they washed as the Lord commanded Moses" (Exod. xl. 31).

Special purification was required for the cleansing of leprosy, which was regarded as a type of sin. A clean bird was killed in a vessel over running water; and the priest took another bird, with cedar-wood and scarlet and hyssop, and dipped them in the blood of the bird that was killed over the running water, and sprinkled the leper seven times, and pronounced him clean (Lev. iv. 7). Purification was required also of every one that had a running sore, and for all manner of uncleanness. Touching a dead body made one unclean, because death was regarded as a fruit of sin, and it was said (Num. xix. 13): "Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him he shall be unclean; his uncleanness is yet upon him."

2. The General Law of purification among the Hebrews was (Num. xix. 17–20): "For the unclean they shall take of the ashes of the sin-offering, and running water shall be put thereto in a vessel: and a clean person shall take hyssop and dip it in

the water, and sprinkle it upon the tent and upon all the vessels and upon the persons that were there, and upon him that touched the bone or the slain or the grave. . . . But the man that shall be unclean and shall not purify himself, that soul shall be cut off from the midst of the assembly, because he hath defiled the sanctuary of the Lord: the water of separation hath not been sprinkled upon him; he is unclean." This water of separation had sacrificial efficiency. It was not physical cleansing that was effected, but ceremonial and spiritual. Defilement which represented sinfulness was a violation of the covenant, and cast one out of favor with God. The neglect of purification was therefore sacrilegious, and had the effect of cutting one off from the congregation of the Lord. The ceremony symbolically separated one from the defilement, and brought one into divine favor. When special blessings were to be granted, special purifications were required of all the people. This was true at the giving of the law from Mt. Sinai (Exod. xix. 10), and when the people were about to cross over Jordan and enter the Land of Promise (Josh. iii. 5). It was required also at the Feast of the Passover (Num. i. 10) and on other great occasions.

It is important to note that "running water" was required in these ceremonies. In the purification for leprosy, it was essential that the bird be killed over running water. This is repeated several times in the same chapter, and it is said (Lev.

xiv. 52), "He shall cleanse the house with the blood of the bird, and with the running water," etc. In the general law of purification it was required that they should take the ashes of the sin-offering "and running water shall be put thereto in a vessel." The water was always taken from a fountain or flowing stream, and was applied by pouring or sprinkling. In the Temple the water was always drawn from the great laver; nothing was washed in the laver. Running water suggested life. It was, in fact, often called living water. Its use in these ceremonies suggested the operation of the Divine Spirit in cleansing from sin; just as the ashes of the sin-offering suggested the atoning death of Christ. Standing water was liable to become stagnant, and would not answer the purpose; it was not appropriate as a symbol of spiritual cleansing. The prophet, doubtless, had this symbolism in mind when he said (Jer. ii. 13): "My people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

3. The Principle Involved in these ceremonies was recognized and followed before the time of Moses (see Gen. xxxv. 2). The ancient Egyptians, Assyrians, Hindus, Greeks, and even the Mexicans had similar ceremonies. All may have received it from some primitive custom, or the propriety of the act may have given it a place and a power, even without a divine com-

mand. Reason, as well as Revelation, teaches that they who come before God must have clean hands and pure hearts. The washing at first may have been physical only, but it would soon assume a ceremonial value, as when Pilate washed his hands, saying, "I am innocent," etc. The heathen generally gave the washing a superstitious value, and believed that the water took away their sins. For this reason they thought it necessary, in most cases, to be entirely covered with the cleansing element; but in some cases they thought sprinkling sufficient, and more appropriate as well. Dr. John Potter, in his "Antiquities of Greece," vol. i., 261, says: "At least every person who came to the solemn sacrifices was purified by water. To which end, at the entrance of temples there was commonly placed a vessel full of holy water. The water was consecrated by putting into it a burning torch taken from the altar. The same torch was sometimes made use of to sprinkle those who entered into the temple. Thus we find in Euripides, and also in Aristophanes, where the scholiast observes that this torch was used because of the quality of fire, which is thought to purify all things. Instead of the torch, they sometimes used a branch of laurel, as we find in Pliny. Thus Sozomen, where he speaks of Valentinian following Julian into a pagan temple, relates that when they were about to enter a priest holding certain green boughs dropping water besprinkled them after the Grecian manner.

Instead of laurel, olive was sometimes used. Thus we read in Virgil:

> "'Old Corianæus compassed thrice the crew,
> And dipped an olive branch in holy dew.'

"Porphyry tells us that there was a program fixed up that no man should go beyond the vessel of purification till he had washed his hands; so great a crime was it counted to omit this ceremony that Timarchides hath related a story of one Asterius who was struck dead with thunder because he approached the altar of Jupiter with unwashed hands."

4. THE ISRAELITES regard ceremonial purification as essential both to social and religious standing. Uncleanness made them unfit for human fellowship, as well as shut them out from divine favor. Saul willingly excused David from a public feast (1 Sam. xx. 26) so long as he thought him unclean; but severely condemned the absence when he found that it had some other cause. When Hezekiah found that some of the people whom he had invited to the Passover had eaten without purification, he thought it necessary to pray for them, saying (2 Chron. xxx. 19): "The good Lord pardon every one that setteth his heart to seek God, the Lord, the God of his fathers, tho he be not cleansed according to the purification of the sanctuary. And the Lord harkened to Hezekiah, and healed the people." Hezekiah recognized the fact

that spiritual cleansing came only from God. The ceremony was the human side of the covenant for man's direction. God promised to bless all who rightly observed the ordinance, but in itself it did not either bring or limit the divine blessing. God was free to act without it, and therefore in answer to the prayer of the king He healed the people who had not conformed to the ceremony.

5. THE PHARISEES in the time of Christ were exceeding zealous in their observance of the ceremony. They had received it from their elders with certain addition which gave it a superstitious value. The elders had doubtless emphasized its importance, and perhaps had spoken of its spiritual efficacy. The Pharisees, exalting these traditions, thought of the ceremony as actually washing away their sins, and necessarily bringing them into favor with God. Hence, if there was any possibility of nominal defilement arising from the touch of a Gentile in the market, or from any other cause, they would not eat (Mark vii. 4) until they had first purified themselves; and when they had thus conformed to the ceremony, they regarded themselves as spiritually clean, tho their hearts may have been full of hatred and iniquity. Our Lord, therefore, reproached them with foolishness, and said (Luke xi. 39): "Now do ye Pharisees cleanse the outside of the cup and the platter, but your inward part is full of extortion and wickedness." He does not condemn the right use of the ceremony, but He

does condemn the use of it as a cloak for iniquity, and He condemns the substitution of a formal service for the love of God and good will to all men. The Pharisees, in unduly exalting the forms of worship, had introduced an idolatry of forms. Their trust was not in God, but in the ceremonies. In what may have been a sincere desire on the part of the elders to embalm and preserve the body of religion, they had driven out its living spirit. Thus yielding to the law of formalism, they believed that the ceremony of purification along with the offering of sacrifices, the payment of tithes, and inactivity on the Sabbath, constituted the entire substance of religion. But as the Sabbath rest and the payment of tithes, had they understood them rightly, were an acknowledgment of God as Father and Ruler, and of their obligation to do His will in all things and to be like Him; and as the offering of sacrifice was an expression of their need of the atonement of Christ, tho they acknowledged Him not; so the ceremony of purification was, in its true significance, a constant warning against self-righteousness and spiritual corruption, and a beautiful expression of their need of the Divine Spirit to wash away their sins and bring them into the favor of God.

6. The Significance of the Ceremony.—The obvious aim of purification as required by Moses was to teach that all men are sinners and need divine cleansing. For God is holy, and with-

out holiness no man can see the Lord; even as the Lord said (Lev. xx. 7): "Sanctify yourselves, therefore, and be holy: for I am the Lord your God. . . . I am the Lord which sanctify you." Ceremonial purification represented the washing away of sin, or spiritual purification. Defilement was suggestive of sinfulness, and cleanliness of holiness. Hence defilement was regarded as casting the defiled out of the congregation of Israel, and out of favor with God; and purification brought them in.

Purification represented the work of the Spirit, just as the sacrifices represented the work of Christ. Running water, or living water as it is called in the Hebrew, was an appropriate symbol of the cleansing power of the Holy Spirit. The ashes of the sacrifice are the connecting-link between the work of Christ and the work of the Spirit. The sprinkling of the water of separation upon the unclean represented the work of the Spirit, in descending like the gentle rain and washing away sin, and thus bringing one into a condition to appear before God.

7. The Prophets Taught that the spiritual cleansing represented by the ceremonial was the true cleansing. David expressed his need of the divine cleansing with the ceremonial when he prayed (Psalm li. 7): "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow." The ceremony without the Spirit of God could never produce the clean heart that David

desired. Ezekiel shows his knowledge of the ceremony and of its spiritual significance when he represents God as saying to His people in captivity (Ezek. xxxvi. 25): "I will sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you." The spiritually minded always, doubtless, thought of the spiritual as represented by the ceremonial.

Fairbairn in his "Typology," vol. ii., p. 298, speaking of the washing required of the priests, says: "The action, in accordance with the whole spirit of the Mosaic institutions, was symbolical of inward purity; it bespoke the freedom from pollution which should characterize those who would present an acceptable service to Jehovah. As the sanctification or holiness of Israel was the common end aimed at in all the institutions under which they were placed, it was indispensable that they who ministered for them in holy things should be in this respect their exemplars, and in the daily service of the sanctuary should have a perpetual admonition of the nature of their calling. The Psalmist clearly indicates the meaning of the rite, and shows also how, according to the spirit of the ordinance, he held it to be not less applicable to himself than the priests, when he says, 'I will wash my hands in innocency: so will I compass thine altar, O Lord.' And that he spoke of no corporeal ablution, but of the state of his heart and conduct, is evident from the whole tenor of the Psalm,

which is throughout moral in its import, protesting his separation from the ways of 'evil-doers' and 'dissemblers,' and even praying to God to 'try his reins and his heart.' In like manner, when describing the true worshiper in Psalm xxiv., in answer to the question, 'Who shall ascend into the hill of God, or who shall stand at his holy place?' he replies, 'He that hath clean hands and a pure heart.'"

8. PURIFICATION had therefore a high place among Old-Testament ceremonies; and may be said to have had a sacramental character. It set forth in appropriate symbolism an essential principle of the spiritual kingdom. It emphasized the importance of cleanliness—not physical cleanness, altho this also is implied in the ceremony, but separation from the world and spiritual cleanness. This is taught as essential both for human and divine fellowship. Defilement excluded one from the congregation, just as sin kept one from God. The ceremony of purification restored one to the fellowship of God's people; and in its symbolism expressed a desire to be brought into the fellowship of God. The water of separation when sprinkled upon one was the pledge and seal of God's covenant to sanctify His people. What it did ceremonially, God's Spirit did in fact for those who truly sought His grace. Thus the ceremony had a twofold purpose. First, it was (1) a ceremonial separation from the world and its defilement, and (2) a ceremonial

introduction to the fellowship of God's people. Secondly, it contained a covenant promise of God and the work of the Holy Spirit, (1) in cleansing the soul from sin and (2) bringing it into the fellowship of God.

Section II.—Purification a Baptism

1. A Ceremonial Effect.—We have seen that among the Greeks, and especially among the later Greek writers, the word baptism was used in describing the condition of a person upon whom some characteristic impression had been produced by some substance or power; and who, being thus in complete subjection to the power or influence, was brought into a new condition or estate. In the ceremony of purification the water of separation was regarded as producing the most important results in destroying the power of sin and in bringing one into a holy estate. When the Jews learned to express their thought in Greek, they found no word better fitted to convey the full meaning of this ceremony than the word baptism. The water of separation, according to their way of thinking, produced a more complete cleansing than could all the waters of Greece, and in the ceremony of purification wrought a more important effect, and introduced the person into a more desirable estate, than the Greeks ever knew. The word baptism, with this enlargement of meaning, was therefore just the

word to express their idea of the ceremony. The Greek word for washing or the word for purifying would have expressed their idea in part; and, indeed, these words were sometimes used in speaking of the ceremony. But the idea of introduction or complete immersion into a holy estate by means of a ceremonial washing was best expressed by the word baptism. Accordingly, they took the word from its historic and general signification and gave it this special application.

This use of the word is not found in the Old Testament, but it is in the Apocrypha, which was written in Greek, in the second or third century before Christ. The word is found also in the Talmud and other Jewish writings, and in the New Testament.

2. THE SON OF SIRACH called it baptism. "He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing?" (Ecclus. xxxiv. [xxxi.] 25). The Greek is: *βαπτιζόμενος ἀπὸ νεκροῦ καὶ πάλιν ἁπτόμενος αὐτοῦ, τί ὠφέλησεν ἐν τῷ λουτρῷ αὐτοῦ.* "Baptism from a dead body" can refer to nothing else than the usual Jewish ceremony of purification, which all Jews observe (see Num. xix. 11–13). It will be remembered also that washing, *loutro*, is used in the latter part of the verse as meaning the same as baptism in the first part. The law required that every Israelite touching a dead body should purify himself by receiving the ceremonial washing before coming into the con-

gregation of the Lord. This purification is here called baptism; and the son of Sirach teaches that ceremonial introduction into a holy estate ought to be followed by a separation from that which is defiling. For if we go back into the defilement, "What use," says he, "is in the ceremonial washing?"

3. JUDITH.—The word baptize is used also in the Book of Judith. It will be remembered that Judith was a Jewess, and was in the camp of the Assyrians for the purpose of deceiving and finally killing their general. In order to accomplish her purpose she represented herself as exceedingly religious; and in order to make her escape the more easy, when her purpose was accomplished, she arose at night, and "toward the morning watch" sent to the general, saying (Judith xii. 6, 7), "Let my lord now command that thy handmaid may go forth unto prayer. Then Holofernes commanded his guard that they should not stay her. Thus she abode in the camp three days, and went out in the night into the valley of Bethulia and washed herself at a fountain of water by the camp." The Greek in the last clause is: ἐβαπτίζετο ἐν τῇ παρεμβολῇ ἐπὶ τῆς πηγῆς τοῦ ὕδατος—"she baptized herself in the camp at the fountain of water"; and, as it says in a following verse, "So she came in clean." The circumstances make it clear that this baptism was a religious washing. It will be observed that it was not a baptism into, *eis*, the fountain, but at, or upon, *epi*, the fountain. Immersion into the fountain near the

camp of the Assyrians would have been improper on her part, as a religious Jewess, and would not have been permitted by the Assyrians. It was well known that the Jews used running water in their religious ceremonies; and as Judith was making a special display of religious zeal, both for the purpose of concealing her designs and of enabling her, at the proper time, to make her escape, they did not think it strange when she went out to perform a religious purification at the fountain. This ceremony, which is here described as a washing, is also in the same verse very properly called a baptism. She baptized herself at the fountain.

The "middle voice" of the Greek in the verb here, and in other cases, does not necessarily imply that the washing was by oneself; because, as Winer ("New-Test. Gram.," p. 254) says. "The middle frequently denotes an action that takes place by order, or with the permission, of the subject." Among the examples in which the middle is thus used, Winer cites *βαπτίζεσθαι*, and on the next page refers to another example (1 Cor. x. 2), and says: "It may be very suitably rendered: 'They all allowed themselves to be baptized.'" The baptism of Judith was doubtless performed by her servant, and having been thus baptized, she came in ceremonially "clean."

4. JOSEPHUS, in speaking of the ceremony of purification ("Antiq.," iv. 4, 6), says: "For those defiled by a dead body, they cast a little of the ashes

and a hyssop-branch into a spring, and baptizing with the ashes put into the spring [*βαπτίσαντες τεχαὶ τῆς τέφρας ταύτης εἰς πηγὴν*], they sprinkled both on the third and the seventh of the days, and after that they were clean."

Philo the Jew, in speaking of the same ceremony, is quoted by President Beecher as saying: "Moses does this philosophically; for most others are sprinkled with unmixed water, some with sea or river water, others with water drawn from the fountains. But Moses employed ashes for this purpose. Then as to the manner, they put them into a vessel, pour on water, then moisten branches of hyssop with the mixture, then sprinkle it upon those who are to be purified."

The Talmud of Babylon, which gives a faithful account of customs older than the Christian era, says: "When a proselyte is received he must be circumcised; and when he is cured, they baptize him in the presence of two wise men, saying, 'Behold he is an Israelite in all things.'" The Gemera of Babylon, which is also a reliable Jewish authority for ancient usage, says: "The proselyte entered into covenant by circumcision, baptism, and sprinkling of blood." Maimonides, the great interpreter of Jewish law, says: "Whenever any heathen will take the yoke of the Law upon him, circumcision, baptism, and a voluntary oblation are required. . . . It was a common axiom that no man is a proselyte until he be circumcised and baptized." In

another place he says: "Israel was admitted into the covenant by three things, namely: by circumcision, baptism, and sacrifice. Baptism was in the wilderness before the giving of the Law." These quotations and others, which may be found in works on baptism by Dr. Dale, Bishop Merrill, and others, show conclusively that the Jews in early times, after learning the Greek language, used the word baptism as a name for the well-known ceremony of purification.

5. Purification in the New Testament.—At the time of Christ the ceremony of purification was called a baptism.

The Pharisees, who made their traditional ceremonies essential to religion, saw (Mark vii. 2–5) "that some of his disciples ate their bread with defiled, that is, unwashen, hands. For the Pharisees and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders; and when they come from the market-place, except they wash themselves, they eat not." The Greek in the last clause for wash is *βαπτίσωνται*, baptize; and the margin of the Revised Version adds, "Some ancient authorities read, 'sprinkle themselves.'" Among these ancient authorities is the Codex Sinaiticus, which has *ῥαντίσωνται*, instead of the received text. This shows clearly that until at least the fourth century after Christ, Greek scholars understood the sprinkling of ceremonial purification as meaning the same as baptism. The passage con-

tinues: "And many other things there be, which they have received to hold, washings [βαπτισμοὺς, baptizings] of cups and pots and brazen vessels," and the margin says, "Many ancient authorities add, 'couches.'" The washing which is here twice called baptism was evidently not common cleansing, but a religious observance. The question was one not of cleanliness, but of ceremonial purification. They had given the rite a superstitious character and required its formal observance on all occasions of merely imaginary defilement, such as a touch of a Gentile. The Lord recognized the law of purification; but He condemned and refused to follow their departures from the law; for He said, "Ye leave the commandments of God and hold fast the traditions of men."

On another occasion (Luke xi. 38): "A Pharisee asked him to dine with him; and he went in and sat down to meat. And when the Pharisee saw it, he marveled that he had not first washed [ἐβαπτίσθη, baptized] before dinner." Lightfoot and others maintain that "there is a difference between *niptein*, to wash, and *baptizein*, to baptize; the former referring to a common washing of the hands, the other referring to a more complete cleansing after coming from the market." This shows that with them baptism was always a ceremonial and religious cleansing; and hence, when the Pharisee saw Jesus, a great religious teacher, sit down to eat, "he marveled that he had not first baptized before dinner."

6. Ceremonial Cleansing. — The preceding passages show conclusively that at the time of Christ and when the Gospels were written, the ceremony of purification was called baptism. It was evidently not simply cleanliness that the Jews demanded. Much less did they require every one to be dipped into water before dinner. It is well known that they were zealous in the observance of all their religious ceremonies, and their claim of special holiness naturally led them to be exceedingly watchful of ceremonial purification. Therefore they marveled that a great religious teacher should eat without first observing the common religious ceremony. But the Lord, knowing that their traditions and superstitions, with their hypocrisy, had led them into a wrong view of the ceremony, refused to conform to their custom, and made use of the occasion to teach them a higher purification. Perhaps, also, He was preparing the way for the setting aside of this Old-Testament ceremony and the introduction of a more important baptism.

In the Epistle to the Hebrews the various washings and purifications of the Old Testament are called baptisms. It says (Heb. ix. 9, 10) that the tabernacle was "a parable for the time now present," and that "the gifts and sacrifices . . . with meats and drinks and divers washings" [*βαπτισμοῖς*, baptisms] were "carnal ordinances imposed until a time of reformation." Here, again, we are clearly taught that the washings of the tabernacle were

called baptisms. If there were no other proof, this would be enough to show that Old-Testament purifications were called baptisms. The appropriateness of the word is seen in the fact that the water sprinkled upon a person was regarded as having a great effect upon him and as introducing him into a holy estate.

7. An Anomalous Baptism. — When Paul speaks of some who were baptized on account of, or over, the dead (1 Cor. xv. 29—*οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν*), he probably refers to some custom of performing a ceremonial purification upon a living person over, or on account of, such as died in battle, or in ceremonial uncleanness, with the idea that the ceremony would in some way affect the dead and bring even those who died in uncleanness into a purified state, and thus into the favor of God. Paul does not speak of it as a Christian custom, but as a baptism performed by some who, like the Sadducees, were not believers in the Christian doctrine of the resurrection. He does not approve of the custom, but refers to it, to convince those that follow it that their own customs imply a resurrection. "Else what shall they do," says he, "which are baptized for the dead? If the dead are not raised at all, why then are they baptized for them?" This certainly was not Christian baptism. Paul does not say *we*, but *they*. He does not regard it as a Christian baptism, altho it may have been used by some Christians at Corinth and else-

where. Other interpretations, however, have been given, and for our present purpose it matters little what view of the passage is taken, except in so far as it shows that baptism was regarded as introducing one into a holy estate.

8. In All of These Passages, unless we except the last, the ceremony of purification is spoken of, and is called baptism. We find, therefore, that for about two centuries before Christ and until after the establishment of Christianity, this ancient ceremony of purification was called baptism. We find also that the significance of the ceremony, and the general meaning of the Greek word baptism, made the word appropriate and peculiarly expressive, not only because there was a ceremonial washing, but also because the washing was understood as producing an important effect, and bringing the person into a new condition or estate, namely, ceremonial holiness, which suggested and symbolized true holiness and communion with God.

Section III.—The Mode of Jewish Baptism

1. Sprinkling Required.—The mode by which this baptism was performed is clearly described in the Old Testament. In the law of purifications it is said (Num. xix. 18): "A clean person shall take hyssop and dip it in the water and sprinkle it" upon whatsoever is to be cleansed; and, again (ver. 19), "The clean person shall sprinkle it

upon the unclean on the third day," etc. In the same chapter it is twice said that a refusal to receive purification in the manner described would deprive one of all the privileges of sanctuary: "That soul shall be cut off from Israel, because the water of separation was not sprinkled upon him"; . . . "the water of separation hath not been sprinkled upon him; he is unclean." In the consecration of the Levites it is said (Num. viii. 7), "Thus shalt thou do to cleanse them: sprinkle the water of expiation upon them," etc. It will be remembered also that sprinkling was required in the purification of the leper. In all of these cases sprinkling is the only lawful mode.

Sprinkling was the characteristic mode of all the Old-Testament services which had for their aim purification and consecration. In the Epistle to the Hebrews it is said (ix. 13), "If the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh, how much more shall the blood of Christ," etc. It is said also (ver. 19), that Moses "took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, . . . Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood." In all of these cases sprinkling is regarded as the only lawful mode of applying the purifying element to the person. It may be said

to be a law of revelation to represent the spiritual blessings as in the terms of the ceremonial.

Sprinkling, or pouring, which is only a more copious sprinkling, is the uniform mode in which the spiritual blessings symbolized by the ceremony are represented as coming upon the people. The prophets represent the Lord as saying (Isa. lii. 15): "Behold, my servant shall deal wisely; . . . so shall he sprinkle many nations." "I will sprinkle clean water upon you, and ye shall be clean" (Ezek. xxxvi. 25). "I will pour water upon him that is thirsty" (Isa. xliv. 3). "Let the skies pour down righteousness" (Isa. xlv. 8). "And it shall come to pass afterwards that I will pour out my Spirit upon all flesh" (Joel ii. 28). These and similar passages show not only that sprinkling was the common mode of representing the spiritual blessings, but also that sprinkling, or pouring, was the only appropriate mode, as symbolizing that the blessings come upon us from above.

2. Bathing Not a Dipping.—The words washing and bathing do not imply any particular mode. But ceremonial washing was generally performed by pouring water upon the object. When Aaron and his sons were washed (Levit. viii. 5, 6), it was at the door of the tent of meeting in the presence of the congregation. The elders, in the sacrifice for one "found slain," were required to take a heifer "unto a valley with running water"

(Deut. xxi. 6), "and wash their hands over the heifer." "The laver in the tabernacle was for the priests to wash thereat" (Exod. xxx. 19), literally "from it"; Hebrew, *mimennu*; Greek, ἐξ αὐτοῦ. They did not wash in the laver, but the water was taken from it and poured on their hands and their feet. This was also their usual mode of washing. Elisha, as a servant of Elijah, was spoken of (2 Kings iii. 11) as the one who "poured water on the hands of Elijah." Washing was therefore performed by pouring the water upon the person.

The passages (Lev. xv. 5, 8, etc., and Num. xix. 7, 8, etc.) which speak of bathing the flesh in water, are all translated in Greek in a form, λούσεται ὕδατι, which shows that the Jews thought of the bathing, not as a dipping of the body into water, but as a washing with water. The grammatical form of the word for water (dative, without a preposition) shows that the water was used as the "means or instrument" of the washing, as when it is poured upon the hands or upon the body. In Lev. xv. 13 it is said that the washing must be with running water, literally, living water. Sprinkling and pouring are fully in harmony with the law requiring running water.

3. Dipping Never Required.—There is no evidence of immersion in any of these cases. Dipping the body into water found no place in ceremonial purification. The essential act is sprinkling or pouring water upon the person to be purified.

The sprinkling of water upon the person was often preceded and followed by further washings and other services, and it is possible that, especially under the influence of Phariseeism, the bathing might have become complete self-immersions. If there were such dippings, they were pharisaical additions, and were not essential to the ceremony. It is possible, also, that the Pharisees, who in other matters made void the Law through their traditions, would, in their desire to appear more holy than their fathers, regard a complete submergence as a more complete and satisfactory cleansing than sprinkling. But if such self-dippings were performed, they were not lawful baptisms, for our dependence is not upon Phariseeism, but upon the Word of God. "To the law and to the testimony, if they speak not according to this word, surely there is no mroning for them" (Isa. viii. 20). The Law and the Prophets teach that the essential act by which one person performed the ceremony of purification upon another was invariably sprinkling or pouring.

Josephus.—In the quotations already given from Josephus and Philo (see pages 74, 75), we learn that in their time the ceremony of purification was administered by sprinkling. They lived after the times of Christ, and they are recognized as giving a true account of Jewish customs, as known in their times. It is therefore conclusive that, up to their time, purification was performed

not by dipping the person into water, but by sprinkling the water upon him. Some centuries later the Jews seem to have introduced a dipping, but at the time of Christ there is no evidence that purification was ever performed in any other way than by sprinkling or pouring. Even down to the fourth century, as shown in the reference already given to the Codex Sinaiticus (Mark vii. 4), the word sprinkle might be substituted for the word baptize as a name for ceremonial purification. In the time of Maimonides, 1200 A.D., Phariseeism prevailed and self-dipping was a common mode, but there is no evidence that this mode was followed in the earlier centuries.

4. THE JEWS' MANNER OF PURIFYING, as referred to in the New Testament, was certainly not by dipping, but by sprinkling or pouring. We learn (John ii. 6) that in the Jews' houses water-pots were placed in the court, or at the entrance of the house, and when the family or guests came in, it was the custom not only to take water and wash the feet, according to the common Eastern fashion, but also according to "the Jews' manner of purifying" to take water and perform a ceremonial cleansing. In the home at Cana there were six water-pots of stone, containing two or three firkins apiece, set there, it is distinctly said, "after the Jews' manner of purifying," and needed especially for the wedding occasion. Now it is evident that neither the place nor the size of these water-pots

would justify the conclusion that the purifying was by immersion; but they would be just such as would be needed for a large wedding company for the usual washings and for cleansing by sprinkling. The frequency of these baptisms, as referred to in another passage—"when they came from the agora" and "before dinner"—is evidence, also, that the ceremony was performed in an easier and simpler manner than by immersion. To "sprinkle themselves" was to baptize, and was known to be the Jews' manner of purifying. The addition of "couches" to the objects mentioned in the text (see Mark vii. 4, Rev. Ver.) would not have been thought of by the early transcriber, had it not been the custom among the Jews to purify all the objects in the room in the manner prescribed by Moses, which was (Num. xix. 18), "A clean person shall take hyssop and dip it in the water and sprinkle it upon the tent and upon all the vessels, and upon the persons that were there," etc. The Jewish baptism of the "cups, and pots, and brazen vessels" was doubtless in this ancient manner. They had lost the spirit of the law, but they had a sacred regard for its forms.

5. Conclusion.—The facts stated in this chapter lead us to the conclusion: (1) That the ceremony of purification was regarded by the Jews as effecting a religious cleansing, and as introducing those who received it into a holy estate; (2) that this ceremony was called baptism; and (3) that this baptism was always performed by sprin-

kling or pouring water upon the person, the water being regarded as having a sacramental character, and as symbolically producing a great effect upon a person in washing away his defilement and in bringing him into the holy estate.

The origin, the purpose, the name, and the mode of the Jewish ceremony are of great value in our study of baptism, because they contain the ideas and customs that were familiar to the Jews at the time of Christ, and thereby enable us to understand the general meaning, purpose, and mode of the new ceremony having the same name.

CHAPTER IV

JOHN'S BAPTISM

"We call those poets who are first to mark
Through earth's dull mist the coming of the dawn,—
Who see in twilight's gloom the first pale spark,
While others only note that day is gone."
—HOLMES.

"But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet. . . . Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist."—*Matt.* xi. 9.

Section I.—Preparation for the Christ

1. A NEW USE OF AN OLD CEREMONY.—John's baptism breaks in upon sacred history like a meteor at night. Without a single definition or explanation the word comes suddenly forward in the Gospels, and is recognized and accepted by all as the appropriate name for John's great work. The sudden appearing of the word in the Gospels does not seem so strange, however, when we remember that the Jews had long been familiar with the word as a name for ceremonial purification, and had always thought of the ceremony as bringing them into a condition of holiness and favor with God. Moreover, they all understood that

special occasions in religious service required special purifications. They had learned this from the consecration of Aaron and his sons, and from the frequent purifications of the priests when entering the Temple service. They had learned it also from the consecration of the tabernacle and its vessels, and from the dedication of the Temple. They had seen the same truth in the anointing of the kings and in the holy lives of the prophets, and they had been taught that special purifications were necessary as a preparation for every religious service and for the fulfilment of all religious vows. Baptism, which was the name of these purifications, did not, therefore, in John's time need any definition or explanation. The authority of John and the purpose of his baptism were the chief questions with the people, and these John answered in his preaching. The silence of the New Testament on the meaning of the word shows that John's baptism sprang out of Jewish baptism; and a full examination of the fact shows that in John's work, the word, to use again the figure of a meteor, only entered a new atmosphere, and began to shine with a new light which attracted the attention and admiration of all Judea and Jerusalem, and then passing on into Christian and Spiritual Baptism, gave forth a still brighter effulgence, and continues to move on as a living flame to enlighten and bless the whole dark world.

2. A Prophet with a Mission.—The pro-

phetic character and mission of John are clearly stated by the angel who said to Zacharias (Luke i. 15–17): "He shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Ghost even from his mother's womb. And many of the children of Israel shall he turn unto the Lord their God. And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him." At the birth of John, Zacharias "prophesied, saying" (Luke i. 76, 77): "Yea, and thou, child, shalt be prophet of the Most High: For thou shalt go before the face of the Lord to make ready his ways: To give the knowledge of salvation unto his people in the remission of their sins."

When the priests and Levites asked him (John i. 20), Who art thou? he at once confessed that he was not the Christ, neither was he Elijah, in the sense that they understood it; but he was the Voice that was sent in accordance with ancient prophecy, and his mission was to "Make straight the way of the Lord, as said Isaiah the prophet."

Jesus called John a prophet, and said that he was "much more than a prophet"; for, said He (Matt. xi. 10), "This is he of whom it is written: "Behold I send my messenger before thy face, Who shall prepare thy way before thee." Jesus said

also (Matt. xvii. 12), that in the sense which the Prophet Malachi (iv. 5) had in mind, John was the Elijah that was to come and restore all things, and that he accomplished the work for which he was sent.

These passages show clearly that John was a prophet sent of God; and that his special mission was to announce the coming of Christ and to make ready a people prepared for him. It will be remembered, also, that John was a priest and a Nazarite as well as a prophet. As a priest he was entitled, according to the law, to perform the ceremony of purification and any other service belonging to religious work; and as a Nazarite whose life was accounted especially holy, his words and services would be received as of great value. John was therefore by birth and by consecration, as well as by prophetic gift, fully qualified for his great work of preparing the way for the Lord.

3. His Mission Fulfilled in Baptism.—The importance of baptism in John's work is seen in the fact that he was called the Baptist. The disciples of John give him this title (Luke vii. 20). The people generally, and even Herod and Herodias, know him by this name (Matt. xvi. 14; etc.). The Lord calls him John the Baptist (Matt. xi. 11; etc.). The disciples remember him by this name (Matt. iii. 1; etc.) All classes of people, therefore, and the Lord Himself, recognize baptism as the characteristic feature of John's work. This

prominence of baptism in John's work did not arise from the novelty of the service, nor from the peculiar circumstances attending it, but from its significance as the official act of a messenger sent to prepare the people for the coming of the Lord. The people who sought his baptism evidently thought it of great value. They believed that the ceremony was needful as an introduction into a holy estate, into a state of preparation for the long-looked-for Messiah. They called him the Baptist because his preaching and the ceremony which he administered produced a great effect upon the people, and brought them into a preparation for Christ.

The general meaning of baptism is to produce an important effect upon an object, and thereby to introduce it into a new condition or estate. We have seen that one meaning of the root word, *bapto*, was to produce an effect upon an object by means of a liquid, and thus to introduce it into a new condition; as in coloring a garment with dye or blood, or wetting the body with dew. We have seen also that the derived word *baptizo* was used in the same way by the Greeks, and was applied especially to the effect which water produced upon the body in bringing it into a clean condition, and the effect which any power or influence had upon a person when bringing him into a new condition or estate. We have found, further, that the Jews, after learning the Greek idea of the word, used it as an appro-

priate name for the ceremony of purification, in which the sprinkling of the water of separation upon an unclean person by a priest or any clean person was regarded as washing away all defilement and introducing the person into a holy estate. John's baptism was in harmony with this general meaning of baptism. His mission was to prepare the people for the coming of Christ; his preaching and the ceremony which he administered produced the desired effect, and introduced the people into a state of preparation; therefore he was called the Baptist.

Baptism was the ceremonial completion of John's work of preparing the people for Christ. Matthew, in giving an account of John's work, says (Matt. iii. 1, 6): "And in those days cometh John the Baptist, preaching in the wilderness of Judea, saying, Repent ye, for the kingdom of heaven is at hand. . . . Then went out unto him Jerusalem and all Judea, and all the region round about Jordan; and they were baptized of him in the river Jordan, confessing their sins." Mark says (i. 4, 5): "John came who baptized in the wilderness, and preached the baptism of repentance unto remission of sins. And there went out unto him all the country of Judea, and all they of Jerusalem, and they were baptized of him in the river Jordan, confessing their sins." Luke says (iii. 1, 3): "Now in the fifteenth year of the reign of Tiberius Cæsar . . . the Word of God came unto John the son of

Zacharias in the wilderness. And he came into the region round about Jordan, preaching the baptism of repentance unto remission of sins."

These passages show that John's entire work of preparing the people for Christ was fulfilled in preaching and baptizing; that his preaching was a call to repentance, as a preparation for the coming of Christ; and that the baptizing of those that repented completed his work of preparation. Luke teaches the same truth even more clearly when he says (iii. 21), "Now it came to pass when all the people were baptized, that Jesus also having been baptized," was by divine manifestations introduced to the people. The baptizing of "all the people" and the baptizing of the Lord completed John's official work. Baptism, with what it implied and suggested, was therefore the fulfilment of John's mission.

4. John's Baptism a Complete Preparation. —The Scriptures speak of John's baptism as including three phases of preparation. It was, first, a "baptism of repentance," or a bringing of the people into a state of repentance as a preparation for Christ. This was a mind-and-heart baptism; and the repentance, as John preached it, implied a belief in the promises of God and an expectation of the coming of Christ. Secondly, it was "a baptism of repentance unto the remission of sins"; a special purification of those who professed repentance, a ceremonial washing away of sin with the hope and

promise of divine grace and forgiveness. Thirdly, it was a baptismal introduction into a holy estate of preparation for Christ, and a divinely appointed sign and seal, which publicly recognized and officially marked those whom the prophet believed to be prepared. The truths on these points are closely interwoven in Scripture, and each may be said to imply and prove the others, but each is clearly taught, as the following statements will show.

5. The Baptism of Repentance.—John required repentance of all who sought his baptism. He preached, saying (Matt. iii. 1–10, and Luke iii. 7–15): "Repent ye; for the kingdom of heaven is at hand." Repentance of sin and expectation of the Messiah were his only themes, and these were one, since the repentance was required as a preparation for the coming. To the Pharisees and Sadducees he said: "Ye offspring of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance." To the multitude he gave the same directions and said: "Even now is the ax also laid unto the root of the trees; every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire." To the selfish and miserly he said: "He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise." To the publicans he said: "Extort no more than that which is appointed you." To the soldiers he said: "Do violence to no man, neither exact anything

wrongfully; and be content with your wages." Selfishness and worldliness, greed and extortion, cruelty and insubordination, are fruits that can not grow in the kingdom of heaven. John required a repentance that was sincere and thorough; and this is still the law of the kingdom. "And [when they gave sufficient evidence of repentance] they were baptized of him in the river Jordan, confessing their sins."

The requiring of repentance as a preparation for Christ was in harmony with the spiritual nature of the kingdom that was about to come. Repentance with reformation and a prayerful looking for the King was about the only preparation that could be made. There were no armies to be organized and equipped. There were no palaces to be built and furnished. Only the minds and hearts of the people were to be prepared. Repentance, with its implied belief in the coming of Christ, was accordingly the first requirement in John's baptism. He preached "the baptism of repentance." Paul recognized this as the chief feature of John's work. In speaking of Christ at Antioch he said (Acts xiii. 24): "John had first preached before his coming the baptism of repentance to all the people of Israel." Finding certain disciples at Ephesus who had not received the Holy Ghost, he said (Acts xix. 3, 4): "Into what then were ye baptized? And they said, Into John's baptism. And Paul said, John baptized with the baptism of repent-

ance, saying unto the people that they should believe on him which should come after him, that is, on Jesus." Repentance and expectation of the Messiah were therefore two essential conditions of John's baptism.

John's preaching and his baptism were the same work. His preaching was a baptism in that it produced a great effect upon the minds and hearts of the people, and brought them to repentance, or, as the Greek says, into repentance. But his work was incomplete without a public ceremony of introduction into the required estate. He was sent, he said (John i. 33), "to baptize with water"; and he said (Matt. iii. 11), "I indeed baptize with water unto, [*eis*, into] repentance." The ceremony administered by divine direction was the official seal which marked the repentance as satisfactory, and introduced those who received it into the estate and company of repentant ones. Thus repentance was made essential in the preparation for Christ, and John's work was appropriately described as a baptism into repentance.

6. The Washing Away of Sin.—The second phase of John's work marks his baptism as a ceremonial purification, and contains the promise of forgiveness of sins. He preached (Luke iii. 3) "the baptism of repentance unto the remission of sins." The translation is "unto," but the Greek is *eis*, "into" the remission of sins. The thought, however, is the same. "Unto" expresses the aim

or purpose of the baptism; "into" points out the condition or estate into which the action brings one. The Greek preposition indicates that the baptism of repentance pointed to and promised remission of sins, and by divine grace brought one into the holy estate. The Spirit of God alone washes away sin. But baptism with water was the divinely appointed symbol of purification, and contained the promise of spiritual cleansing. On the human side it was, as we have seen, a baptism into repentance; but by divine grace it was a baptism of repentance into the remission of sins.

John's use of water, in symbolizing the washing away of sin, makes his baptism a ceremonial purification. He tells us (John i. 33) that he was sent to baptize with water. He baptized (Matt. iii. 6) "in the river Jordan"; and also (John iii. 23) "in Ænon near to Salim, because there was much water, or, many waters, there." John used running water, as required by the law of purification. He did not, perhaps, use the ashes of the sacrifice, because he was preparing the way for the true Sacrifice, which had not yet been slain. He did not use the consecrated basin, nor the hyssop, but took the water directly from the flowing stream, to show, perhaps, that the spiritual blessings of the new kingdom were to come, not through the Old-Testament vessels, but directly from the living Stream. The water, however, as representing the cleansing power of God's Spirit, could not

be omitted; and therefore John was sent to "baptize with water." The use of running water shows that John's baptism, like the Old-Testament purifications, was a ceremonial cleansing; and symbolized remission of sins or spiritual cleansing.

7. All Understood the Ceremony.—The people regarded John's baptism as a special purification. A question arose on one occasion between John's disciples and a Jew (John iii. 25) "about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth and all men come to him." The question seems to have been one concerning the efficiency of John's baptism, or the relative value of his and the Lord's baptism. John at once acknowledged the superiority of the Lord's work, and said that his own was only a preparation for the Lord. The question "about purifying" in speaking of baptism shows clearly that the Jews, and also John and his disciples, thought of baptism as a ceremonial purification. The absence of special definition or explanation shows that all classes accepted the Jewish idea of purification as the meaning of the ceremony. There were, of course, special differences; but these were made clear. John emphasized repentance, while the Jews required only separation from defilement; and while the Jewish ceremony brought one into a preparation for a common religious service, John's bap-

tism ceremonially washed away sin and brought one into a state of preparation to receive the long-expected Messiah.

Josephus thought of John's baptism as a "purification of the body," and as symbolizing or assuming the purification of the soul. He says ("Antiq.," xvi. 5, 2), "Herod slew John, that was called the Baptist, . . . who was a good man, and commanded the Jews to exercise virtue, both as to righteousness toward one another and piety toward God, and so to come to baptism; for that the washing would be acceptable to him, if they made use of it, not in order to the putting away of some sins, but for the purification of the body; supposing still that the soul was thoroughly purified beforehand by righteousness." This passage doubtless gives us the idea which the Jews generally had of John's baptism, and shows that they regarded it as a ceremonial purification, which gave great prominence to repentance and right living. According to Josephus, John's baptism was a "washing," "for the purification of the body," with the supposition "that the soul was thoroughly purified beforehand by righteousness."

John taught that his baptism was ceremonial only, and that it was only a preparation for Christ's work. He said (Matt. iii. 11): "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the

Holy Ghost and with fire." In Mark i. 8, and in Luke iii. 16, we have statements to the same effect. These passages represent John's work as incomplete without Christ's work. John never forgot that his work was that of a humble servant, preparing the way for his Lord. His baptism, therefore, was ceremonial only, a baptism with water; whereas the Lord would administer the true and effectual cleansing, the baptism with the Holy Ghost and with fire.

8. Official Introduction into the Estate of Preparation.—The third phase of John's baptism was public introduction into a preparation for Christ. His mission was (Luke i. 17) "to make ready for the Lord a people prepared." The ceremony of purification, which the Jews in John's time called baptism, was understood by all as introducing those who received it into a holy estate, and into a special preparation for religious service. This ceremony he, by divine direction, brought into his work, and gave it special features. The first requirement was repentance; then came cleansing; and with the remission of sins came complete preparation. These thoughts were all included in the one ceremony. Those who believed John's preaching and repented of their sins were baptized into repentance; and, if the repentance was sincere, the same ceremony was a baptism of repentance into the remission of sins; and this introduction into a purified estate was also

a baptism into a preparation for Christ. This last was the great purpose of John's mission; and that he always kept it in view appears in the fact that in baptizing the people he said unto them (Acts xix. 4) "that they should believe on him that should come after him, that is, on Jesus." His baptism, with all it contained, was therefore a public and official introduction of the people into an estate of preparation for Christ.

"This is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou?" (John i. 19–32). "And they asked him, Why then baptizeth thou, if thou art not the Christ, neither Elijah, neither the prophet? John answered them, saying, I baptize with water: in the midst of you standeth one whom ye know not, even he that cometh after me. . . . On the morrow he seeth Jesus coming unto him, and he saith, Behold, the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is become before me: for he was before me. And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing with water." This is John's official answer to the authorities of his nation, as to the purpose of his baptism. In this answer he clearly affirms that his work was entirely introductory; and that the cause or purpose of his baptism was that the long-looked-for Messiah might be made manifest to Israel. His

baptism with water was the ceremonial and official preparation of the people for him.

9. Complete Preparation.—The people who received John's baptism were thereby prepared for the reception of Christ. The chief priests and scribes did not repent and receive baptism, and hence the Lamb of God was not manifest to them. They could not deny that John was a prophet, but they refused to acknowledge publicly that his baptism was from heaven (Mark xi. 30), because it pointed to Jesus as Messiah. But when John officially introduced Jesus to those whom he had prepared, it was said (John iii. 27), "All men come to him." Also (Luke vii. 29, 30), "And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him." When Jesus went away again into the place where John was at the first baptizing (John x. 40), "many came unto him, and they said, John did no sign; but all things whatsoever John spake of this man were true. And many believed on him there." John's baptism was therefore an effectual, as well as an official, preparation for Christ.

John's baptism was accepted by the disciples as the appropriate and legal introduction to the Lord's work. When one was to be chosen to take the place of Judas, Peter said (Acts i. 22) that he

should be "of the men who have accompanied with us all the time that the Lord Jesus went in and went out among us, beginning from the baptism of John." To Cornelius and those with him, Peter said (Acts x. 37) that the gospel of peace "was published throughout all Judea beginning from Galilee, after the baptism which John preached." When Apollos first came to Ephesus, it is said (Acts xviii. 25), "He spake and taught carefully the things concerning Jesus, knowing only the baptism of John." In all of these passages baptism is spoken of as the formal and actual preparation for, and introduction to, the work of Christ.

10. The Threefold Purpose Fulfilled.—John's baptism, therefore, accomplished a threefold purpose. Its ethical purpose was fulfilled in its being a baptism of repentance, having also the promise and hope of remission of sins. Its legal purpose was satisfied in its being a ceremonial purification, symbolizing the washing away of sin and admission into a holy estate. Its prophetic and Messianic purpose was accomplished in its being the divinely appointed introduction into an estate of preparation for Christ. All of these purposes combine in the one word preparation, and have a place in John's mission to "make ready a people prepared for him." His entire work was a baptism, in that it produced a profound effect upon the people and prepared them for Christ, who in due time was officially made manifest to them. His

baptism with water by divine appointment was the official act of introduction. It was, as we have seen, a ceremonial purification which required (1) repentance of sin, and (2) expectation of Christ, as its essential conditions. It gave (1) a ceremonial washing away of sin, and (2) an official introduction into the estate of preparation for Christ. It promised (1) divine cleansing, and (2) introduction into the fellowship of Christ.

Section II.—The Mode of John's Baptism

1. The Ceremony Not New.—The elements used and the manner of using them are important only in so far as they express the meaning and are in harmony with the purpose of the ceremony. John's mission was, as we have seen, to prepare the people for the coming of the Lord. The ceremony of introduction or admission into the company of prepared ones was called baptism. In this ceremony the use of water was essential, because he was sent to baptize "with water." This element was chosen because it was universally recognized as the appropriate symbol of purification. Dust or ashes or like substance could not have been used, because they would have been out of harmony with the meaning of the service. The use of water in the ceremony has never been questioned; but how was it used? Was it put upon the person, after the manner of the ceremony of purification? Or

was the person put into the water to express some new idea in the ceremony? These questions have provoked great controversy. We think the importance of the mode has been overestimated. John's commission contained no directions as to the manner of using the water. Perhaps no specific form was essential. If the mode contained any special significance, not already well known to all from long usage, it would certainly have been stated. The absence of all specific directions clearly indicates that the mode which he actually used, whether it was essential or not, was well understood, and was in all respects appropriate and in harmony with the purpose of the ceremony. The mode, so far as it is important, can, we think, be clearly ascertained (1) from the nature and purpose of the ceremony, (2) from the relation of John's work to the Old Testament economy, and (3) from circumstances and statements connected with the administration of the ceremony.

2. THE NATURE AND THE PURPOSE of a ceremony determine the mode of its administration.

(1) The word baptize contains the idea of immersion, and it may be thought that this settles the mode of baptism. But the question here again arises, Immerse into what? It often happens in the history of words that the specific action involved in the original meaning becomes entirely transformed in the metaphorical and ceremonial uses of the word. The word calculate, for example, orig-

inally meant to count pebbles, from *calculus*, the Latin word for pebble; and the word inaugurate, in its ancient signification, meant to consult the flight of birds or the movements of animal entrails. But who will affirm that, in the modern use of these words, the actual counting of stones is involved in every calculation, and the actual consulting of birds or of animal entrails is essential to every inauguration? In fact, no one could now use these words in their original meaning, without special definitions and explanation. The same is true of many other words. Baptism, in like manner, had in John's time been used too often in a metaphorical and ceremonial sense to be taken back without explanation to any ancient or material signification. The general idea of immersion was retained; just as the general idea of counting appears in every calculation, and the general idea of a reverent and solemn ceremony looking toward future success is found in every inauguration. But as the material elements and the physical action involved in the original use of these words find no place in the later meanings, so whatever material immersion may have been at the root of baptism entirely disappears from metaphorical and ceremonial baptism.

(2) Baptized into a New Condition.—In the well-known Greek usage, as we have shown, a baptism might be an immersion into drunkenness by means of wine, or into bankruptcy by means of debt, or into confusion by means of hard questions, or, in

the case of Isaiah, into distress and fear by means of lawlessness. We have seen also that the idea of Jewish baptism was an introduction or immersion into a purified state, by means of water sprinkled on one by a clean person. We have found also that John's baptism was a ceremonial introduction, or immersion, into a preparation for Christ. In all of these cases, the general idea of immersion is fully satisfied in the purpose and result of the baptism. In view of these facts it would be an assertion of the most inexcusable character to affirm that the word always meant immersion into water. Moreover, dipping is not immersion. The Greek word is not *bapto*, but *baptizo*. When the immersion was into water, the fact was clearly stated; and in such cases the word meant to sink and, in the case of persons, to drown. (John's baptism was not into the water, but into the new condition, which the baptizing element or power was instrumental in producing.) Any mode of applying the element that would produce the desired result would make it a baptism. The mode, therefore, is not to be learned from the general meaning of the word, but from the nature and purpose of the baptism, and from circumstances and statements connected therewith.

(3) Purification by Sprinkling.—We have shown that the ceremony of purification was regarded as a legal washing away of sin and an introduction of the unclean into a holy estate; that it was,

according to law and custom, administered by a clean person sprinkling water upon the unclean; and that this ceremony was in John's time called baptism. A fair and full treatment of John's baptism will not fail to take these facts into the account. We have shown also that the purpose of John's baptism was to introduce the people into a holy estate of preparation for Christ, and that the essential element used in the ceremony was water. The purpose, element, and name being found in purification, the mode of administration would very naturally be the same. If there were any departure from the well-known form, it must be proved and can not be assumed by those who assert a change. A complete physical cleansing may have been assumed, but was not performed in ceremonial purification. The specific act of dipping a person into the water was never required, nor in any way suggested in the law of cleansing. All Jews understood fully that the sprinkling or pouring of water on them by a clean person brought them into a purified estate. The nature and purpose of John's baptism required just such an act and nothing more. The absence of any specific directions assumes that the ancient and well-known form would be followed. A change of mode would have been noted and criticized by the priests and scribes, who were ever watchful for any departure from their ancient forms and ceremonies. But when asking for the purpose (John i. 25), and when asked con-

cerning the origin and nature of the baptism (Luke xx. 4), they had no objections to offer. The question that arose between a disciple and a Jew "about purifying" (John iii. 25) shows that all classes looked upon John's baptism as a special purification, and that it did not in appearance differ from the well-known ceremony. It must therefore have been administered according to the law and custom by sprinkling.

(4) Sprinkling Fulfilled Prophecy.—The purpose of John's baptism, being like that of purification, and having in view the coming of Christ, there was special propriety in following the ancient form of the ceremony. This form had been given by Moses at the command of the Lord, and had been used at the consecration of the priests and Levites and on many great occasions. During all their history it had been revered and followed by the chosen people. The prophets had consecrated the words of the ceremony in promises of spiritual blessings; as when David prayed: "Purge me with hyssop and I shall be clean"; and Isaiah exhorted: "Be ye clean that bear the vessels of the Lord"; and when Ezekiel promised: "I will sprinkle clean water upon you and ye shall be clean." The long-expected Messiah was about to come to fulfil every jot and tittle of the law, and the precious promises of the prophets. There was, therefore, not only a propriety, but a necessity also, that the people should be prepared for him according to

the mode established by the law and hallowed by the prophets. There was no reason stated or implied in John's mission that would require a change of mode. On the contrary, the purpose of the ceremony, as a preparation for a great religious event, would be all the better understood and appreciated by following the mode that law and custom had established for such services.

3. The Law must be Recognized.—John's office and work under the Old Testament determines the mode of his baptism.

(1) John Was a Prophet Under the Old Testament.—The Lord Himself came under the Old Dispensation, and introduced the New, which began in its fulness on the day of Pentecost. The Lord spoke of John (Matt. xi. 9–15) as belonging to and, up to Himself, completing the line of Old-Testament prophets.

The prophets always honored the law. They taught the people to walk in the way of the Lord, and rebuked those who departed from His precepts. When they performed any religious ceremonies, they conformed as closely as possible to the ancient law; as when Elijah, whom John represented, "repaired the altar of the Lord" (1 Kings xviii. 30, 36), and offered the sacrifice at "the time of the evening oblation." The only ceremony which John administered was, according to law, performed by sprinkling. He would not have been true to the prophetic character and custom had he, without

specific directions, followed any other mode than that required by the law.

The prophets, in speaking of the need of spiritual cleansing and of the coming of this blessing through the "sprinkling of clean water" and the "pouring out" of God's Spirit, show at once their knowledge and their appreciation of this ceremony. John's prophetic character assures us that he fully understood the ancient symbolism, and appreciated the prophetic statements. His work was in itself a fulfilment of prophecy, and was, indeed, the introduction to the spiritual sprinkling promised by Ezekiel. It seems impossible that, in the ceremony which symbolized and prepared for this promised blessing, John should follow any other mode than that sanctioned by the Law and the Prophets. His prophetic character assures us that he baptized by sprinkling.

(2) John Was a Priest.—Zacharias, his father, was a priest (Luke i. 18), and was in the Temple fulfilling the duties of his office when the angel announced to him the coming and the character of his son. His mother, Elizabeth, was also a daughter of Aaron; and it is said (Luke i. 6), "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." John's early training was thus in strict conformity to the law. His pious parents, knowing the prophecy concerning him, would take special care to teach him to observe the law of the

Lord. In the frequent purifications required of the priests, it is certain that he would become familiar with the ceremony, and also with the mode commanded by Moses.

One of the duties of the priests was to purify the unclean, as in the case of leprosy (Lev. xiv. 7), by sprinkling the water of purification upon them; and defilement was a type of sin. Most of the special purifications were performed by the priests. In the consecration of the Levites (Num. viii. 7) Moses sprinkled water upon them. In learning his priestly duties John could not fail to observe that in the ceremony of purification the law required sprinkling. The priests had no right to change the form of the ceremonies. The prophets might, under divine direction, make such changes as would make clearer and more expressive the spiritual instruction which they were sent to convey; but the priests were careful to follow the law. The only ceremony that John is said to have performed was a priestly service. In this service he was commanded to use water. The ashes of the sacrifice may, for special reasons, have been left out; but there was no reason for changing, and there is no evidence of any essential change in the ancient and divinely authorized mode of the service. John's priestly training and his priestly duties under the law assure us that in preparing the people for the coming of Christ, he followed the lawful and appropriate mode of consecration.

(3) The Nazarites Kept the Law.—John's conformity to the law in the mode of his baptism is made certain also by the fact that he was a Nazarite. His vows required him to follow the law in all things, as well as in his special rules of life. We are told (Mark ii. 18) that he kept the law of fasting, and that his observance of the ancient law was so strict that even the Pharisees thought it excessive and expressed their disapproval by saying (Luke vii. 33), "He hath a devil." As a Nazarite he set an example of extreme self-denial and of complete conformity to law. He taught the people by his life, as well as by the repentance and holy life which he required of them, that they were still under the law, and that the design of its ceremonies was to separate them from sin and to lead them to Christ. A failure to follow the mode suggested and indeed required by the law in the only ceremony which he administered, would have been out of harmony with his whole life and would have marred the effect of his teaching.

John's holiness of life and his fearlessness of character make it certain that he would follow the commandments of God rather than any custom which, by the teaching of the Pharisees or otherwise, may have become common. If, for example, the dipping of the body into water for ceremonial purification had become the usual mode, it is in no wise probable that he would follow such mode

when the law said "sprinkle." John was not a man to be led by mere custom. He had a mind of his own, and was not afraid to follow his own convictions. God's will was his only law. There is no satisfactory evidence, however, that it was the custom in John's time to dip into water for ceremonial purification. There may have been frequent bathings and washings of oneself; and it is possible that among the Pharisees these bathings may have preceded and accompanied the regular purifications, and by the traditions of the elders may have had some religious significance. But all such washings were entirely distinct in origin and in character from the ceremony in which a clean or consecrated person applied the water to the one to be purified. John's baptism was not a self-bathing; and he followed the law, and not tradition.

(4) The Messenger Under Divine Instruction. —John's conformity to law was intelligent and under divine direction, and must not be thought of as a blind or technical or mechanical conformity. His mission was to prepare the way for the spiritual kingdom. His conception of the law, and of the ceremony which he was sent to administer, was, doubtless, spiritual and not pharisaical. His baptism, tho following the form, may not have contained all the elements of the ancient rite. It was, as we have seen, the old ceremony adjusted by divine direction to the introduction of the New Covenant. The ashes of the sacrifice, the

consecrated basin, and the hyssop-branch may have been omitted. The living hand took the place of the implements. The ashes would be out of place in a ceremonial preparation for the great Sacrifice. The baptism of fire had not yet been given. John clearly teaches that his baptism was incomplete without the work of Christ. But the water, as representing the cleansing power of the Spirit, could not be omitted. He was sent to baptize "with water." The Lord teaches (Matt. xxi. 25) that John's baptism was "from heaven" and not "of men." His use of water and his manner of using it were by divine direction. His commission contains no statement of mode, because this was already established by law and custom. John introduced only such changes as his mission required. There was no reason for a change of mode; and therefore his prophetic character and sympathies, his priestly training and his Nazarite life, convince us that he followed the written law which said "sprinkle."

4. Statements and Circumstances connected with John's baptism show that it was administered by sprinkling, or pouring.

(1) John Always Used Running Water.—In the Old Testament running water was required in purifications (see Lev. xiv. 52; Num. xix. 17; etc.). The same thought is in sprinkling and pouring. The living water, as the flowing stream was called, suggested not only cleansing, but also

refreshment and joy, and also grace and spiritual life. John used the running water of the Jordan (Mark i. 5). He also baptized in Ænon (John iii. 23), "because there was much water there." The margin says "many waters." Ænon means springs. His baptism was therefore always with running water, as the law required. An act of dipping into water is nowhere required, or even suggested, in the law. But the law did expressly provide that running water should be taken and sprinkled upon the person seeking purification. The fact that John always uses running water makes it highly probable that he applied it as the law directed.

John baptized in the river, but not into the water. If it be asked why he went into the river the answer is readily found in the circumstances: (*a*) It was necessary, according to the law, for him to use running water; and, living as a Nazarite in the wilderness, he had no suitable vessels for carrying water, and it was more to his liking and more in accordance with his manner of life to take water directly from the river than to carry it out. (*b*) It was more in harmony with his special mission, as coming directly from the Lord, and as pointing to the free and unfailing grace, and the immediate presence and work of the Spirit in the New Dispensation for which he was preparing the people, that he should take the water directly from the flowing stream, rather than from a basin or other vessel.

(*c*) John probably found it more convenient, also, when the multitude pressed about him, to stand in the shallow water while preaching and baptizing, just as Jesus on another occasion sat in a boat and taught the people on the shore. The people therefore went down unto him in the water, and while they were confessing their sins, John lifted the water from the flowing stream and, sprinkling or pouring it upon them, baptized them into repentance and into remission of sins.

(2) The Baptism Was "with Water," and not into water. John said (Luke iii. 16), "I indeed baptize you with water," *ὕδατι βαπτίζω*. The Greek form *τι* (dative, without a preposition) indicates that water was used as the means, or instrument, by which the baptism was effected. If the idea of immersion into water had been in mind, the form would have been different, *εἰς ὕδωρ* (accusative with preposition—into water). But this form is never used in the Bible in speaking of the water of baptism. The preposition *eis* is used in one passage before "Jordan" (Mark i. 9), but it has here a locative sense, telling us where the baptism was performed. Mark uses the word in this way more frequently than others; as when he says (v. 14), "They fled and told it in [*eis*, into] the city and in, *into*, the country"; "The high priest stood up in, *into*, the midst and asked" (xiv. 60). In the same passages Matthew says: "They went away into the city and told"; "The high priest stood up

and said." In the former passage Matthew says (iii. 13), Jesus came "to the Jordan unto John to be baptized." In Mark the word Jordan names the place, just as it does in Matthew. In a preceding verse, Mark says (i. 5), "They were baptized of him in, *en*, the river Jordan"; but it is nowhere said that he baptized into the water. Going into the Jordan and being baptized in the river are not the same as immersion into water, and do not in the case before us prove, or even imply, immersion. The baptism was in this case, as in all others, "with water," and not into water.

The expression "with water" is found also in Acts i. 5, in speaking of John's baptism; and Winer, in his "New-Testament Grammar" (p. 216), refers to it as an example of the use of the dative in Greek, to express the means or instrument used in the action. The same form of expression is found also in Acts xi. 16. In all of these cases the Greek clearly states that the water was used, not as the medium, but as the means or instrument, as in sprinkling or pouring. The idea of dipping into water is inconsistent with these statements of Scripture.

The expression, "baptize with water"—ἐν ὕδατι—in Matt. iii. 11 and Mark i. 8, means the same as in Luke and the Acts; but the form in Greek is different. The form *en*, with dative, expresses either locality, as Mark i. 4, "baptized in, *en*, the desert," or instrument, as Matt. xxvi. 52, "perish with, *en*, the

sword." Winer says (p. 288): This form expresses "the instrument and means, not merely as in the better Greek prose authors, but also, through the influence of the Hebrew, in circumstances quite different from this, where in Greek authors the dative would be employed alone, as the *causa instrumentalis.*" Luke, in his Gospel and also in the Acts, uses the simple dative, as in classical Greek. But Matthew and Mark, whose Greek was more under the influence of their native Hebrew, use the preposition *en* with the dative to express exactly the same thought. It is certain, therefore, that they all think of the water as the "*causa instrumentalis*" by which the baptism was effected, and not the element or condition into which the person was introduced.

(3) Baptised into a New Estate. — Whatever ground one may have for assuming that a baptism may imply a dipping into water is certainly removed when the immersion is distinctly stated to be into something else. John said (Matt. iii. 11), "I indeed baptize you unto [*eis*, into] repentance." In other places it is said (Mark i. 4 and Luke iii. 3), "He preached the baptism of repentance unto [*eis*, into] the remission of sins." The baptism was, therefore, not into water, but into the condition described by "repentance" and "remission of sins." The preposition *eis*, when not referring to a place, as in Mark i. 9, always pointed to the estate or condition into which the baptism brought one; and the Jews in all their history understood that

the ceremonial sprinkling of water brought one into a holy estate. Here again, then, the language used excludes the assumption that the immersion was into water, and proves that the water was used as the means by which the person was brought into the desired estate.

"Baptism with, *en*, water" and "baptism with, *en*, the Holy Ghost and with fire" (Matt. iii. 11; Luke iii. 16) have the same form of expression. The preposition *en* does not mean "into," but expresses the idea that the effect produced was "in" the power, and by the agency of the means used. As spiritual baptism is effected by the agency and influence of the Holy Ghost, as all believe, and is not spoken of as an immersion into the Holy Ghost, so then the same form of expression in speaking of water baptism must be taken as meaning that the baptism was effected by the agency and influence of water, and is not thought of as an immersion into the water. In all of these cases the language of Scripture implies and teaches that the water was used as in sprinkling or pouring.

5. THE CEREMONY.—We conclude, therefore, that the nature of the ceremony, the mission, character, and life of John under the Old Testament, together with circumstances and statements connected with the service, make it certain that the ceremony of John's baptism was administered by taking the water from the flowing stream and sprinkling or pouring it upon the person.

Section III.—The Baptism of Jesus

I. The Meaning of the Ceremony.

The Crowning Act of John's life was the baptism of his Lord. His mission was, as we have seen, to announce the coming of Christ and make ready a people for Him; and also (John i. 31) to make Him "manifest to Israel." It was a happy conclusion of his official labors, as well as the supreme honor of his life, that he was permitted, not only to see the Lord for whom he had been preparing the way, but also to baptize Him and introduce Him to the people as the long-looked-for Messiah, "the Son of God," and "the Lamb of God that taketh away the sin of the world." This was his greatest service; and when he heard that the people were beginning to follow the Lord, he rejoiced greatly, and said to his disciples (John iii. 29): "Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom which standeth and heareth him rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled." John felt honored and was happy in the work he had done. As the friend of the bridegroom, he had presented the bride arrayed in white, and then introduced the bridegroom, and thus he was favored

with the highest place in this holy marriage ceremony.

1. THIS BAPTISM is spoken of by all the evangelists. Matthew says (iii. 13–17): "Then cometh Jesus from Galilee to the Jordan unto John to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer it now; for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him: and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased." Mark says (i. 9–11): "And it came to pass in those days that Jesus came from Nazareth of Galilee and was baptized of John in the Jordan. And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him: and a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased." Luke says (iii. 21, 22): "Now it came to pass when all the people were baptized, that Jesus also having been baptized, and praying, the heaven was opened and the Holy Ghost descended in a bodily form as a dove upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased."

It is evident from the foregoing statements that the baptism of Jesus was not the same, in its purpose and results, as that of the people. He was not baptized into repentance, nor into the remission of sins. John recognized the sinlessness of Jesus and his own unworthiness, when he said, "I have need to be baptized of thee, and comest thou to me?" But when Jesus reminded him that they were under the law, and that it was necessary for them to fulfil its requirements, he then baptized him. This clearly places the ceremony under the Old-Testament law; but it was much more than a legal and formal service. The words of John and the divine manifestation gave it a peculiar character. The great Lawgiver accepted the ceremony as fulfilling the law and sealed it with the glory of His own presence, and also, in the descent of the Spirit and the voice from heaven, gave it special value. These characteristic features invite careful examination.

2. A Ceremonial Purification.—The baptism of Jesus was a ceremonial purification. The law required all who were about to enter upon any religious service to be purified; and Jesus, who was "made under the law," fulfilled all its ceremonial as well as its spiritual requirements. He had no sins to confess and be forgiven; but He lived among sinners, and was, doubtless, often ceremonially unclean. He had come also to be our sin-bearer. Hence it was necessary that He should

honor and conform to the law of ceremonial holiness. Righteousness meant obedience to law. Our Lord did not come to destroy the law. In His own life he fulfilled every jot and tittle of it. He magnified the law and made it honorable. He observed all its ceremonial requirements; not, perhaps, as the Pharisees expected, but as the law directed. Thus only could He fulfil all righteousness. Being about to enter upon His great work, He desired of John the ceremonial purification which the law required. This is the first phase of His baptism.

In so far as the baptism of Jesus was a conforming to law, it was an example to us. We are not under the same ceremonial law; but we are under the same moral law, and we are under the ceremonial law of the New Testament. The example of Jesus does not require us to follow exactly the same forms that He observed; but it does teach us that as He fulfilled all the requirements of the Old Covenant, so we in following Him must shape our lives according to the laws and ordinances of the New Covenant. He did not conform to superstitious and pharisaical formulas. He did not always follow the exact form and letter of the law, as the scribes taught it. But the law, in its spirit and true significance, He never failed to keep, and in this we should be like Him.

3. An Induction.—The baptism of Jesus was an official and ceremonial induction into His of-

fice, as prophet, priest, and king. A baptism was similar to an anointing, and was of the nature of an inauguration. Water was used because it was necessary in the purification, and because it was regarded, in the ceremony, as introducing one into a high and holy estate. Some ceremony of induction was required in all cases. Elijah anointed Elisha (1 Kings xix. 16) to be prophet in his room. John, having the spirit and power of Elijah, baptized Jesus into His office as prophet. When Aaron and his sons were made priests (Exod. xxix. 4), Moses brought them unto the door of the tent of meeting, and washed them with water. Jesus came to be our High Priest. Hence it was proper, and indeed a legal necessity, that when He began to be about thirty years of age and was ready to enter upon His public work, He should receive the required introductory cleansing. The anointing of the kings was their induction into office. Samuel anointed David (1 Sam. xvi. 13), and "the Spirit of the Lord came mightily upon David from that day forward." Jesus was David's son, and came to establish the kingdom of God upon earth. John in His baptism officially inducted Him into His royal office, and, more truly than in the case of David, the Spirit of God came upon Him from that day forward. Thus the baptism of Jesus in the Jordan was in accordance with the law and the customs of His nation, and was designed to be, in fact was, His formal and legal induction into His high

office of prophet, priest, and king over all the house of Israel.

John was the proper person to perform this ceremony. He was a prophet, with the special mission of preparing for the coming of Christ. He was a priest, and as such was authorized to perform such services. He was a Nazarite, and by living a consecrated life was as fully fitted for such holy work as any man could be. To him, therefore, very properly was given the great honor of baptizing Jesus, and thus fulfilling all legal righteousness and publicly inaugurating the Lord into His high office under the law.

4. A Making Manifest.—The ceremony of baptism, with the announcement of Jesus as the Son of God, was the official and actual fulfilling of John's mission to make Him "manifest to Israel." This, as we have seen, was an important part of His work. The people had been prepared and were in expectation. The time had come when Jesus must be introduced to the prepared people as the One of whom Moses and the prophets had written. The bridegroom must be introduced to the awaiting bride. Accordingly, when John saw Jesus coming unto him, he said (John i. 29–34): "Behold the Lamb of God which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is become before me: for he was before me. And I knew him not; but that he should be made manifest to Israel. For this cause

came I baptizing with water. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he that sent me to baptize with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth with the Holy Spirit. And I have seen, and have borne witness that this is the Son of God." Thus John fulfilled his mission, and in the baptism of Jesus made Him manifest to Israel as the long-looked-for Messiah.

5. The Divine Coronation.—The baptism of Jesus was the occasion of His divine anointing and coronation by the coming down of the Holy Spirit upon Him, and the proclamation of His divine nature and authority by the voice from heaven. John gave Him a legal and formal introduction, and this was necessary because Jesus came under the law and must needs fulfil all righteousness; but the divine manifestations gave the baptism its true value, showing God's approval of the act and exalting the ceremony to a glorious inauguration of the King of Righteousness into His royal and priestly office in the kingdom of Peace. It was, in fact, distinctly called His anointing (see Acts iv. 27 and x. 38). A more sublime introduction to His great work could not have been planned. It was in all respects appropriate also, and in perfect harmony with His entire life and work. Moreover, it

is evident that the Lord regarded the ceremony with its accompaniments as the legal and all-sufficient introduction into His office, for He straightway entered upon His work. From that time He was the "Anointed One," the Christ.

This baptism, in its full significance, was therefore different from all other baptisms. The word is not, however, taken out of its general meaning, but is lifted into a higher plane. The meaning of baptism is, as we have seen, to produce such an effect upon a person by means of water, or other influences, as will bring him into a new condition or estate. John baptized the people into ceremonial purification, and into a formal and special preparation for Christ. The baptism of Jesus was much more than this. With its accompaniments, it accomplished a threefold purpose: (1) It brought Him into an estate of ceremonial purification, as required by the law. (2) With the official announcement of His divine mission, it inducted Him, under the law, into the office of prophet as promised by Moses, priest after the order of Melchisedek, and king of Israel as David's greater Son. (3) With the descent of the Holy Spirit and the voice from heaven, it publicly introduced Him into the high and holy office of Prophet and Teacher for all ages, Great High Priest and Lord over all. Thus His baptism, with the accompaniments, was His divinely authorized inauguration into all the Messianic offices of His earthly kingdom.

II. The Mode of Our Lord's Baptism.

1. The Mode by which our Lord was baptized is important only in its relation to the nature and purpose of the baptism, and as showing the form out of which Christian baptism came. A ceremony may contain certain words, material elements, and significant actions. The purpose of a ceremony may be expressed by the words or elements rather than by the actions. When a definite mode of action is followed, it is because the mode contains the thought intended to be conveyed. In the baptism of our Lord, nothing is said of the mode. This absence of description may show that the writers did not regard the mode as important; or, as was doubtless the fact, that it did not in this case differ from John's other baptisms. If an exact mode had been essential, it would, doubtless, have been described. No special importance was given to the mode, and there was no departure from the usual form to call for any explanation or remark. The purpose of the ceremony did not require any change of mode from that which the law had provided for such services.

Ceremonial purification required sprinkling or pouring. The Lord would not have fulfilled all righteousness, if His baptism had been in a mode essentially different from that given in the law. Even if John had used some other mode in the baptism of others, the Lord must needs conform to His

own law and be sprinkled. The law and custom required Him, in entering upon a special religious work, to be purified; and His expressed desire to fulfil this law makes it certain that He would follow the lawful mode.

2. Sprinkling or Pouring.—The purpose of the baptism as a ceremonial introduction of the Lord into His official duties under the law, implies that the mode was sprinkling or pouring. There would have been no historic or symbolic significance in any other mode. In the induction of the priests into office, the water was sprinkled or poured upon them, in the ceremonial washing at the door of the tabernacle. The same form of service was used in the anointing of the kings and of the prophets. The symbolism of anointing, as an induction to office, was not essentially different from baptism. The pouring of oil upon one by a prophet represented the impartation from God of official qualification and special grace; just as the sprinkling, or pouring, of water upon one by a duly authorized person represented the divine impartation of cleansing and spiritual power. The mode and, in general terms, the character and effect of these ceremonies make them essentially the same. Baptism with water was all that was accounted necessary in the ceremonial induction of the Messiah into His high office as Christ, the Anointed One. It would have been out of harmony with the symbolism of the ceremony, and

contrary to all Scriptural law and precedent, to have applied the consecrating element in any other way than by sprinkling or pouring.

3. A Significant Symbolism.—The purpose of the ceremony as a purification and an induction to office, and the use of running water as a well-known symbol of purification and consecration, are inconsistent with the idea that the essential act of the ceremony was a dipping into water. The immersion was not into the water, but into the condition or estate implied in the purpose of the baptism. Running water was recognized by all as the agent of purification, but was never spoken of as symbolizing the purified estate. A momentary dipping into water would have had no meaning. It could not have symbolized the reception of that grace which comes from the descent and permanent abiding of the Holy Spirit. It had no historic or symbolic significance, as an induction into a holy estate and into a lifelong office. The baptism was administered in the river Jordan. Our Lord went down into the water, and after the baptism came up out of the water; but there is no evidence that he was dipped into the water. There were, as we have shown, good and sufficient reasons why John should be in the river. The fact of his standing in the flowing stream does not, in itself, imply a physical immersion. The use of running water was so often spoken of in the Old Testament, that we can readily understand why he should seek

it, and how he would use it in this ceremony. There was special propriety, also, in taking the water immediately from the flowing stream, in baptizing our Lord, to show that His spiritual endowment came directly from the Fountain of Life. The use of the running water of the Jordan in this solemn service is in itself sufficient to show that the mode of using it was that so often described in Scripture.

In the catacombs of Rome, where the early Christians found refuge in times of persecution, there are many ancient symbols and pictures carved upon the walls. Among these works of early Christian art are found pictures of our Lord's baptism, in which He is represented as standing in the shallow water of the Jordan, and John, with a small dish or shell, is pouring water upon His head, and the sacred dove is descending from above. These pictures show conclusively that the early Church believed that the baptism of Jesus was by effusion.

All the facts that have been stated in showing that the Old-Testament ceremony was administered by effusion, and that John followed the same mode, may be cited in proof that the baptism of our Lord was in the same manner.

4. Sprinkling Fulfilled All Requirements. —Dipping into water has nothing in its favor. There is no evidence of its use in John's other baptisms. It had no sanction in the law of ceremonial purification. It was not in accordance with the es-

tablished form of induction into office. It would not have been in harmony with the divine manifestation in the coming down of the Holy Spirit. It would have had no Scriptural significance, and it would have obscured the appropriate and beautiful symbolism of the Scriptural ceremony. On the other hand, effusion, sprinkling or pouring, is in agreement with all the facts that appear in John's other baptisms, and with all the requirements of the occasion. It connected the baptism of our Lord with the purifications of the Old Testament, as was necessary in fulfilling all righteousness. It was in conformity with the ancient mode of inducting the prophets, priests, and kings into their sacred offices; and it was in harmony with the coming down of the Spirit in His divine anointing.

It is in every way certain, therefore, that when Jesus went down into the Jordan, John lifted water from the flowing stream and, sprinkling or pouring it upon the Lord, proclaimed Him to be the One that was to come; and by this baptism, with the coming down of the Holy Spirit and the voice from heaven, introduced Him legally and spiritually into His Messianic office.

PART SECOND

THE INNER COURT

Christian Baptism

"The way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing."

CHAPTER V

THE MYSTERY AND ITS MEANING

> "And Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus. And when they heard this, they were baptized into the name of the Lord Jesus."—*Acts* xviii. 5.

Oh, mystery of mysteries!
Dost Thou, Lord, feel our miseries
And from Thy throne come down,
Bind us to Thee in mystic ties,
Then lift us upward through the skies
And share with us Thy crown?

THE HOLY PLACE.—Christian baptism brings us into the Inner Court of God's Holy Temple, and with spiritual baptism lifts us into the Holy Place, where, partaking of the broken Bread and the fruit of the Vine, we enjoy forever the blessed Feast of the Lord.

These sacraments, Baptism and the Lord's Supper, are the most sacred and the most significant of all Christian services. With reverence and with gratitude, therefore, all should approach both the contemplation and the observance of these holy rites; with reverence, because they came from the

Lord Himself, and lead to Him; with gratitude, because of the unspeakable blessings which they represent and convey. The reverence which was required of Aaron and his sons when they entered the Holy Place should guide us in the contemplation, as well as in the reception, of these sacred mysteries; and not the idle curiosity which led the men of Bethshemesh to look into the Ark of God. Truly, the spirit of controversy which has too often marred the study of these themes, and "all bitterness and wrath and anger and clamor and railing," should disappear when we are seeking to find out and to set forth the great truths of the Gospel. If any, especially among those whom we recognize in Christian charity as being in fellowship with Christ, can not agree with us on all points, we should not on this account resort to unreasonable dogmatism, nor to self-righteous exclusivism; but we should the more lovingly, both in word and in life, seek to show both the truth and the spirit which the sacred mysteries represent and convey. Neither is Christian truth to be set forth naked and cold, as in heathen art; but is always to be clothed in the beautiful garments of love.

In these pages the author is not seeking after controversy. He has no place for bitterness and railing. His only desire is to state what is to him a very precious truth. He does not attempt to refute all the special arguments of those who hold

contrary views; nor does he defend the doctrine he presents by numerous quotations from those with whom he agrees. He desires simply to present all that God's Word has to say on the subject, as our only and all-sufficient authority, and to state in all humility and charity what he believes the holy Word to teach.

In following out the plan already stated we shall study first the passages of Scripture that speak of ceremonial baptism, commonly called Christian Baptism, and then we shall try to find out the meaning and effects of Spiritual Baptism; remembering that the ceremonial and spiritual when joined together in one life, as form and substance, or body and spirit, are one baptism.

Section I.—Disciple Baptism

1. At the Threshold.—When the Lord had entered upon His public work after His baptism, He went with His disciples into the land of Judea (John iii. 22–30), "and there he tarried with them and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there; and they came and were baptized. For John was not yet cast into prison. There arose, therefore, a questioning on the part of John's disciples with a Jew about purifying. And they came unto John and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou

hast borne witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing except it have been given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase, but I must decrease." In the next chapter we read (John iv. 1–3), "When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John, altho Jesus himself baptized not, but his disciples, he left Judea and departed again into Galilee."

These passages show: (1) that from the beginning of the Lord's public work, baptism was administered under His direction to all who became His disciples; (2) that John continued to baptize for a time after the Lord began His work, but with a clear recognition of the purpose of his baptism, as a preparation for the Lord's work, and with the kindliest feeling between himself and the Lord; (3) that the people in comparing the two baptisms found nothing in the ceremony to make them appear different from each other or from Jewish baptism, and accordingly spake of them as purifyings; (4) that when a dispute, as to the relative importance of John's baptism and the Lord's bap-

tism, was referred to John, he clearly recognized and taught the superiority of the Lord's work and baptism; and (5) that both in John's work and the Lord's work a distinction was made between making disciples and baptizing them: the one bringing the mind and heart into the relation of discipleship by preaching the truth, the other being a ceremonial and formal introduction of the person into the relation of discipleship by the administration of baptism.

2. Not a New Ceremony.—These facts make it apparent that the baptism, administered under the Lord's direction, was not in all respects a new ceremony. As in John's baptism, so in this, the form and general meaning were evidently in close relationship to ceremonial purification. The absence of definition or description shows that the people already understood its meaning, and could readily see its special application. The absence of remark or criticism by the people is evidence that the form, at least, did not differ essentially from that with which they were familiar. The Lord's baptism had, of course, its special significance and application; but the facts show that the origin, both of its form and general purpose, was in the ancient ceremony of purification.

It is apparent also that the Lord's baptism was closely related to John's baptism, which stood between, and was both the connecting- and the separating-link between ceremonial purification and the

Lord's baptism. There was a close resemblance between John's work and the Lord's work. John came preaching and saying (Matt. iii. 2): "Repent ye; for the kingdom of heaven is at hand." Jesus came (Mark i. 15), "preaching the Gospel of God and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye and believe in the gospel." Those that repented under John's preaching were ceremonially inducted into the purified state, implied in repentance and remission of sins, and were directed to believe on Him that was to come. Those that repented under the preaching of Christ and acknowledged Him as the Messiah, were by baptism ceremonially inducted, not only into the purified state of repentance and remission of sins, but also into the visible discipleship of the Lord and into the kingdom of God.

3. Preparation and Discipleship. — This shows both the likeness and the difference between John's baptism and the Lord's baptism. The one was a ceremonial purification which brought those that received it into a special preparation for Christ; the other was a ceremonial purification which brought those that received it into special favor and fellowship with Christ, as His disciples. The one brought them to the beautiful gate of the Temple; the other brought them into the Inner Court.

The baptism administered under the Lord's direction was not in all respects the same as that

which He required after His death. We do not know what words were used in the ceremony; but it is certain that the chief thought was a recognition of Jesus as the promised Messiah; and the baptism was evidently regarded as a formal introduction to visible fellowship with the Lord; whereas, after His death, the Fatherhood of God, the divine nature of Christ, and the administration of the Holy Spirit were distinctly recognized, and the baptism was regarded as an introduction to a divine fellowship by faith and not by sight. It is obvious, however, that disciple baptism was, both in form and in significance, closely related, and certainly introductory, to Christian baptism.

Section II.—The Ceremony Instituted—the Beautiful Gate

1. The Great Commission.—After His resurrection Jesus gave His disciples the Great Commission, saying (Matt. xxviii. 18–20): "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world." According to another account (Mark xvi. 15, 16): "He said unto them, Go ye into all the world and preach the gospel to the whole

creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."

This last passage is regarded by the critics as of doubtful authenticity. But it does not differ essentially from the preceding passage, which is accepted by all as the very words of Christ and as the supreme law of the Church.

In this great proclamation of authority and of law, we learn (1) that Jesus is to be recognized as the supreme authority in the kingdom of God on earth and in heaven, and that His kingdom, which is the Church, is designed to extend to all nations and to continue to the end of time; (2) that He has placed upon the officers and members of His kingdom the important duty of maintaining and extending His dominion, with the aid of the Holy Spirit, in commanding them to make disciples of all nations and to continue in this mission until the end of the world; (3) that baptism into the name of the Father and of the Son and of the Holy Ghost is the divinely appointed ceremony of induction into discipleship, and the official sign and seal of membership in His earthly kingdom; and (4) that all who become disciples are to be taught constant submission to Christ and obedience to all His commandments, with the assurance of the Lord's presence and favor forever.

2. Constitutional Authority.—The historic origin of Christian baptism and the divine author-

ity for its observance are found in this great commission to the Church. The Lord Himself here appointed the ordinance and commanded that it be observed until the end of time. He did not, indeed, here originate and describe the ceremony in all its parts. Nothing is said of the water to be used, nor of the mode of applying it. This, however, was not necessary, since the disciples were already familiar with the form as administered in the baptism before the crucifixion. They were familiar also with the mode of John's baptism and with Jewish baptism, which was fully described in the law. The absence of any reference to form or mode in the account before us, is evidence that no essential change was made in the form of the ceremony. It was assumed that water, which was always the essential element in the ceremony, would be used, and that it would be applied in the familiar and ancient mode. If any important change in the mode of applying the water had been made, or if any exact form had been thought essential, it would doubtless have been stated. The facts show that the Lord simply took the chief parts of the old ceremony of purification, and gave them a special use and a higher meaning; just as He took some of the elements of the Passover Feast and instituted the Lord's Supper. The special use and the purpose of the ceremony were, however, of the Lord's own appointment, and in this respect it was a new ordinance.

3. The Ceremony Commanded.—That the baptism here commanded was ceremonial, and not spiritual, baptism, can not be doubted. It was a part of the work committed to the disciples. The Lord said: "Go ye therefore and make disciples of all the nations, baptizing them," etc. This was therefore the disciples' work. He promised indeed to be with them and to bless their labors, and He gave, in answer to their prayers, the spiritual baptism which made those who received it true disciples. But the baptism which they were commanded to administer was ceremonial only. Without the blessing of God it had only a formal and nominal value. It was only the appointed sign and the official seal of earthly discipleship. Those upon whom it was placed were, indeed, supposed to have proper evidences of being acceptable to Christ as disciples; the seal is not to be put upon anything unless it have the evidences of genuineness; but when the seal is affixed, it is the visible and legally authorized sign that that on which it is placed is to be received as genuine, unless the contrary is made to appear. In like manner, the baptism which the ambassadors of Christ are directed to place upon those who have Scriptural evidences of being acceptable to Him, is the divinely authorized sign and seal which introduces those who receive it into the legal status of disciples of Christ, or, in other words, into the visible Church.

4. Induction into the Name.—This baptism

is expressly said to be "into the name," etc., εἰς τὸ ὄνομα. This does not mean in the name or by the authority of the persons named. The preposition points to the condition, and in this case to the fellowship, into which one is brought. The baptism was, of course, to be administered in the name and by the authority of the Lord. This is implied in the commission. But when the authority for an act was stated, a different preposition, generally *en*, or *epi*, was used. For example, Jesus said (John v. 43): "I am come in, *en*, my Father's name, and ye received me not: if another shall come in, *en*, his own name, him ye will receive." The disciples said (Luke xvi. 17): "Lord, even the devils are subject unto us in, *en*, thy name." Jesus said (John xvi. 26), "Ye shall ask in, *en*, my name." The chief priests demanded of Peter and John, after the healing of the lame man (Acts iv. 7, 10, 18), "By, *en*, what power or in, *en*, what name have ye done this?" They answered, "In, *en*, the name of Jesus Christ of Nazareth." The council then "charged them not to speak at all nor teach in, *epi*, the name of Jesus." Jesus said (Matt. xxiv. 5), "Many shall come in, *epi*, my name." The preposition *eis* was never used in such statements when the idea of authority was to be expressed. When used, it indicated the direction of the action or of the feelings, or the condition into which one is brought. Baptism is commanded to be into the Name, etc.

5. The Meaning of this Induction.—The name of God is often used by metonymy in speaking of the presence or power or glory of God. The name stands for the visible presence. "Blessed be his glorious name." "His name shall endure forever." "The name of the Lord is a strong tower: The righteous runneth into it and is safe." "For all the people will walk every one in the name of his god, and we will walk in the name of the Lord our God forever and forever." "I manifested thy name." "He is a chosen vessel unto me, to bear my name before the Gentiles." "I will write upon him the name of my God." The name is the visible symbol of God's presence. Professing the name of Christ and coming publicly into his fellowship is very appropriately spoken of as a coming into the name of Christ. Jesus said (Matt. xviii. 20): "Where two or three are gathered together in [*eis*, into] my name, there am I in the midst of them." This does not mean that the meeting is merely by His authority. The preposition points to the purpose of those that meet, and indicates that their desires and feelings are going out toward the name of Christ. Coming together into His name is a visible union and outward expression of their desire to be in fellowship with Christ. Being baptized into the name of the Trinity is of the same nature. Baptism brings us into a ceremonial or visible union and fellowship with God, with an implied desire on our part and a promise from God

of spiritual union and fellowship with the Father, Son, and Holy Spirit.

"It is unfortunate again here," says Alford, "that our English Bibles do not give us the force of this *eis*. It should have been *into* (as in Gal. iii. 27) both here and in 1 Cor. x. 2, and whenever the expression is used. It imports not only a subjective recognition hereafter by the child of the truth implied in τὸ ὄνομα, but an objective admission into the covenant of redemption—a putting on of Christ. Baptism is the contract of espousal (Ephes. v. 26) between Christ and His Church." Wordsworth says: "Not in, but into; and not names (plural), but into the One name; *i.e.*, admit them by the sacrament of baptism into the privileges and duties of faith in, and obedience to, the name of the one God in three persons, . . . and into participation of, and communion with, the divine nature."

6. A NEW ESTATE.—The nature and purpose of Christian baptism are thus seen to be in harmony with all previous baptisms, but of a higher order. The general idea of Greek baptism was, as we have seen, a bringing or immersing of an object into a new condition, by means of a liquid or other power acting in any efficient manner upon the object. Jewish baptism was the bringing, or introducing, of a person or object into a clean or holy condition under the law, by a ceremonial washing away of defilement and sin with the water of separation.

John's baptism was a public and divinely authorized introduction of those that repented of sin into a state of preparation for Christ, by a ceremonial washing with running water. Disciple baptism was a public and official introduction of those that repented of sin and accepted Jesus as the Messiah into the estate of discipleship, by a ceremonial washing with running water in the name of Christ. Christian baptism, in like manner, is a ceremonial washing with pure water, whereby those who repent of sin and believe on the Lord Jesus Christ as their Savior are, by divine appointment, ceremonially cleansed and introduced into the discipleship of the Lord and into nominal union and fellowship with the Father and the Son and the Holy Ghost. A ceremonial cleansing is implied in the use of the word baptize, but the special emphasis in the Great Commission is placed upon the introduction of believers into the new relation of disciples.

7. Disciples Are Learners.—Mature Christian character is not, according to the Great Commission, required for baptism. On the contrary, the command is that those who receive the ordinance are to be regarded as learners, and are to be taught to do all things that the Lord has commanded. The teaching comes after the baptizing. The age, the maturity, or the knowledge requisite for baptism is not stated. In another place, when "they brought unto him also their babes that he should touch them," Jesus said (Luke xviii. 16),

"Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." One who has reached the years of understanding should, of course, first learn of Jesus and believe in Him before being baptized; just as Abraham "believed God" before he received circumcision, as "a seal of the righteousness of the faith which he had." But as the covenant expressly required the "father of the faithful" to apply the seal of his faith to his children, the question arises, Are not the children of believing parents, under the New Dispensation, acceptable to Christ as disciples? and may they not be brought to the Lord in baptism? The Great Commission gives no verbal answer to these questions. But it certainly does not exclude the children. It teaches rather that all are to become as little children, and, after baptism, are to remain teachable in learning and doing His will. We have also other witness. The holy nature of Scriptural marriage, God's special promises to the children of believing parents, and the words of Christ, when He said, "Of such are the kingdom of God," teach us clearly that they are acceptable to Christ, as disciples, and should therefore receive baptism.

Section III.—The First Baptisms

1. The Beautiful Gate Opened.—On the day of Pentecost, when the Holy Spirit was poured out upon the disciples, Peter preached to the assembled

people and said (Acts ii. 38–42): "Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him. . . . They then that received his word were baptized: and there were added unto them in that day about three thousand souls."

This was the first administration of the ceremony under the Great Commission, and with the original command has supreme importance in determining the nature, purpose, and mode of the rite. It was a precedent that came so near to the original commandment as to have the full force of law. The truths that appear in such a case should receive our special attention.

The power and glory of the risen Lord were the chief points of Peter's discourse. He showed that Jesus had all the evidences of the long-looked-for Messiah; that He had promised and had "poured forth" the Holy Spirit upon them; and that, according to the Psalms, He would sit at the right hand of God, until He put all enemies under His feet, and rule as King of Israel and Lord of all. "Let all the house of Israel therefore know assuredly," he said in conclusion, "that God hath made him both Lord and Christ, this Jesus whom ye crucified." This preaching was in conformity with

the Great Commission. The supreme authority of Jesus is the foundation of the new covenant and of the new kingdom. But His kingdom is a holy kingdom. Sinners can not enter it, unless they be first made clean by the Holy Spirit. When therefore the people cried out, "What shall we do?" Peter said, Repent, accept Jesus as the Messiah, and be baptized; and ye shall receive the gift of the Holy Ghost, and be cleansed from all your sins and be made members of His kingdom. The law of the kingdom being thus made clear, they offered themselves unto the Lord and were baptized.

2. Repentance and Cleansing.—Repentance was made a qualification for baptism, and for God's blessing, in the new kingdom. This was at that time especially required, because of the sin of the people in rejecting and crucifying their Messiah. Repentance was, in fact, always implied and required in all ceremonial baptisms. A desire for separation from defilement was assumed in ceremonial purification. John preached the baptism of repentance. Jesus came and preached, saying: "The kingdom of God is at hand; repent ye and believe the gospel." So on the day of Pentecost, when the doors of the kingdom were opened, repentance was necessarily made a condition of admittance. The New Covenant is not one of forms merely; its work is with the heart. Baptism was the ceremony of cleansing, but it could not wash away a sin that was cherished or hidden

in the chambers of the heart. Hence repentance and confession are always necessary for true cleansing.

The purpose of the baptism was stated as being "unto [*eis*, into] the remission of sins." The preposition *eis* here indicates the direction of the action, and points out the condition into which baptism was designed to bring them. Cleansing was the primary purpose of the ceremony. It is here recognized as having an important place in Christian baptism. The chief idea, however, is not physical cleansing, but spiritual. There is not the least intimation that a complete washing of the body was required, or that an act of dipping was accounted essential. But the ceremony, in whatever manner administered, was regarded as an introduction, or immersion, into a purified estate, or into the remission of sins. The baptism had thus a spiritual purpose, and evidently suggested and symbolized the desired spiritual cleansing.

3. Faith and Fellowship. — Faith in Christ and submission to His authority were required. The baptism was to be "in, *epi*, the name of Jesus Christ." The authority of Christ must be definitely acknowledged. He had said, "All authority hath been given unto me in heaven and on earth," and He required all disciples to be taught to do whatsoever He commanded them. It was essential that all who entered His kingdom should recognize His authority. Hence faith in Christ, as Savior and

Lord, was a characteristic of this baptism, distinguishing it from ceremonial purification and all other baptisms, and at the same time showing its true purpose. It was a ceremony of recognition: on the part of the people, of the Lord's Messiahship; and on the part of the Lord and the Church, of their discipleship.

Baptism was the ceremony of initiation. It was an immersion into discipleship. Those who received it were counted as "added unto them." The ceremony was the official introduction into the Church, the seal of membership in the Lord's kingdom, and the pledge of His promises to themselves and their children. The ceremony thus symbolized and promised introduction into the spiritual body of Christ.

4. The Essential Idea of the Ceremony.— We have here the two essential ideas of Christian baptism: (1) cleansing, and (2) initiation or immersion into the body of Christ. Cleansing follows repentance, and initiation follows faith, but both are one. The cleansing is not for its own sake, but for the initiation. The washing is an introduction into a new estate. Hence baptism rightly symbolizes both spiritual cleansing and immersion into Christ. Its one thought and its highest aim is spiritual immersion; not a momentary dipping, but an eternal abiding in Christ.

The gift of the Holy Spirit was promised with baptism. "Repent ye, and be baptized every one

of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost." This divine outpouring brought spiritual cleansing and spiritual union with Christ; and, at that time, imparted special gifts, such as the gift of tongues. Spiritual power was the great thing desired, and baptism always pointed to and contained the promise of this blessing. The supreme aim of baptism, as the Lord Himself taught, is to bring us into union and fellowship with the Father and the Son and the Holy Spirit. This is accomplished by the Holy Spirit. Repentance secures our reconciliation and fellowship with the Father through the cleansing of the Holy Spirit; faith binds us into a union and fellowship with the Son through our regeneration by the Holy Spirit; and complete subjection to the will of the Lord in baptism secures the indwelling of the Holy Spirit, by whom we are cleansed, engrafted into Christ, and filled with spiritual power.

5. It is sometimes said that baptism has taken the place of circumcision. This is true, in so far as it is the divinely appointed ceremony of recognition of souls born into the kingdom of God, and the official sign and seal of membership in His earthly kingdom. But it is not in all respects the same as the older rite. Circumcision was a ceremony of special purification with reference to the coming of Christ. It was the seal of the covenant made with Abraham that Christ should be born in his family.

By this ceremony, each son was recognized as being a member of the family and officially sealed as an heir of the promise. When Christ came, the covenant was fulfilled, and the seal was no longer required. The Gospel opened the way for all to come directly to Christ, and it was no longer necessary to come through the family of Abraham. Christ fulfilled the whole law for us; and if we are in true union with Him, we have been circumcised in Him, and become heirs of all the promises of God. Hence baptism, which brings us into covenant relationship with Christ, takes the place of circumcision and fulfils a still higher mission. It is the symbol of the New Covenant; and with the blessing of God in the outpouring of His Holy Spirit, it washes away our sins and brings us into the family of God, and into holy relationship with the Father and with the Son and with the Holy Ghost.

Section IV.—Into the Name of Christ

1. Personal Union with Christ.—"Philip went down to the city of Samaria, and proclaimed unto them the Christ. . . . When they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon [the sorcerer] also himself believed: and being baptized, he continued with Philip" (Acts

viii. 5, 8, etc.). Then the apostles "sent unto them Peter and John: who when they were come down, prayed for them that they might receive the Holy Ghost: for as yet he had fallen upon none of them: only they had been baptized into, *eis*, the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost." And Peter said to Simon: "Thou hast neither part nor lot in this matter: for thy heart is not right before God."

Peter, at the request of Cornelius, went down to Cesarea and preached Christ, and said (Acts x. 42–48): "He charged us to preach unto the people, and to testify that this is he which is ordained of God to be the judge of quick and dead. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. . . . Then answered Peter, Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized in, *en*, the name of Jesus Christ."

Paul found certain disciples at Ephesus, and said unto them (Acts xix. 2–6): "Did ye receive the Holy Ghost when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Ghost was given. And he said, Into what then were ye baptized? And they said, Into

John's baptism. And Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus. And when they heard this, they were baptized, *eis*, into the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied."

Being baptized into the name of Christ and receiving the Holy Spirit are prominent truths in all of these passages.

2. Disciples must Honor Their Lord.—The "good tidings concerning the kingdom of God and the name of Jesus Christ," the supreme authority of Christ as "Judge of quick and dead," the offer of remission of sins "through his name," and reception into the kingdom of God of all who would repent of sin and believe on Him, were the great themes of the apostles' preaching. Those that received the truth concerning Christ became His disciples and accordingly were baptized into His name. The ceremony brought them publicly into a nominal union and fellowship with Christ and into the company of believers, the visible church. The baptism was administered "in, *en*, the name (*i.e.* by the authority) of Jesus Christ," as Peter said at Cesarea; but it was also, *eis*, "into the name of the Lord Jesus," as stated twice in the preceding passages. The preposition *eis* in all these cases

indicates the direction and purpose of the action and the condition into which one is brought. When Paul asked the Ephesian disciples, "Into what then were ye baptized?" he desired to know the belief and profession into which their baptism had brought them. They answered, as correctly translated in the Revised Version, "Into John's baptism," that is, into a state of expectation and preparation for Christ. Paul therefore directed them to be "baptized into the name of the Lord Jesus," that is, into complete discipleship. This passage shows clearly both the nature of John's baptism, as a preparation for Christ, and the nature of Christian baptism, as an introduction or immersion into discipleship. It shows that the essential idea of the word, in Paul's mind, was not dipping into water, or burial after the likeness of Christ's burial, but initiation or induction into the name of Christ.

"Baptized into the name of the Lord Jesus" does not imply a departure from the words given by the Lord. In all cases, doubtless, it was "into the name of the Father and of the Son and of the Holy Ghost." But the test of discipleship was acceptance of Jesus as the Christ; and those who believed in Him were known as His disciples; hence they were appropriately spoken of as baptized into His name. In becoming disciples they actually took His name upon them, and were called Christians. Baptism brought them into the body of

Christ; but at the same time it was understood that in Him they were in union and fellowship with all the persons of the Trinity.

3. Induction into Divine Fellowship. — It will be observed that there is not in any of these passages the slightest hint of a dipping into water as essential to baptism. Neither is there any suggestion that the ceremony was designed to be a representation of Christ's death, or that it was in form after the likeness of His death or burial. On the contrary, the thought is life and not death. The Lord's death is appropriately commemorated in the communion. Baptism is not a memorial service. It rests of course on the completed work of Christ, but the outlook is forward and not backward. The essential ideas, as we have seen, were cleansing and induction into discipleship. The manner of the cleansing is not here described. There is nothing to show that dipping, or burial in water, was regarded as essential, or was even thought of. The attention is directed, not to the mode, but to the result. The cleansing was not physical but ceremonial; and, in whatever mode administered, was regarded as washing away the sins and bringing the person into a new estate. It was an induction or immersion into the name of Christ; and the great result desired and symbolized was spiritual baptism, or introduction into vital union with the Father, Son, and Holy Spirit.

4. Spiritual Blessings Promised.—The gift

of the Holy Spirit was clearly distinguished from ceremonial baptism; but both were counted essential to complete discipleship; the one, as an efficient power; the other, as a visible symbol. The ceremony did not regenerate; for Simon the sorcerer was baptized, and yet retained his evil heart. Neither was the gift of the Spirit confined to the ceremony; for Cornelius and his friends received the Spirit before they were baptized. But the one always suggested the need of the other. They that received the ceremony were prayed for, and were expected to receive the Spirit; and they that received the Spirit first (Acts x. 48) were commanded in the name of the Lord to be baptized. When Paul found that the Ephesian disciples had not heard of the giving of the Holy Spirit, he asked with evident surprise, "Into what then were ye baptized?" The question implies that, if they had received Christian baptism, they would certainly have heard of the Spirit, because the spiritual significance of the ceremony was always kept in view. When they were baptized into the name of the Lord Jesus, Paul laid his hands upon them, and "the Holy Ghost came on them." This constant association of the coming down, or pouring out, of the Spirit with baptism, shows that the ceremony was regarded as symbolizing the spiritual. The one was baptism with water; the other was baptism with the Holy Ghost. The one brought them into a nominal and visible union with the church; the

other brought them into a spiritual and vital union with Christ, and in Him, with the Father, Son, and Holy Spirit.

Section V.—An Ancient Illustration

1. Israelites Baptized into Moses.—"Our fathers were all under the cloud, and all passed through the sea; and were all baptized unto [*eis*, into] Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of a spiritual rock that followed them: and that rock was Christ" (1 Cor. x. 1–4).

This was Paul's illustration from the Old Testament of the nature and effects of baptism and the Lord's supper. The cloud and the sea were the symbols of the Spirit's presence in His enlightening and purifying power. The manna in the desert and the water from the smitten rock were the symbols of the body and the blood of the Lord. There is not, between the old and the new, an exact likeness, either in the symbols or in the mode of representation. But there is a likeness of meaning. The cloud of fire over the Israelites was the symbol of the Spirit's presence, with His enlightening, guiding, and protecting power, as truly as were the tongues of flame upon the apostles. The water of the Red Sea separated the people from Egyptian bondage and brought them into the discipleship of

Moses, as truly as the water of baptism cleansed believers from the corruption and bondage of the world and brought them into the discipleship of the Lord.

This ancient baptism was "unto" [*eis*, into] Moses. The preposition indicates the direction and purpose of the action; or, as Winer says ("New-Testament Grammar," p. 396), "The condition into which something is brought, the result, the direction of the feelings, views, etc.; and the deportment toward one; and further, the direction both of the thoughts, and of the desires, and of the will in general." The cloud of glory and the divided sea effectually directed the thoughts, desires, and wills of the people toward Moses, as a leader. There they actually left Egypt and, as we might say, became wrapped up in Moses, just as we ought to be in Christ; and hence they are correctly spoken of as having been baptized into him.

2. THE CLOUD AND THE SEA.—The means by which this baptism was produced were the cloud and the sea. The expression in both cases, in Greek, is *en* with the dative; and indicates the means or agency within which and by which the result was produced. The expression can not be made to mean that they were baptized by being put into the cloud and into the sea. They were "under the cloud," and passed through the dried-up sea, "as through a wilderness" (Psalm cvi. 9). The cloud and the sea were the visible symbols and

the material means by which the people were separated from bondage, and made the followers of Moses. The likeness to Christian baptism is in the likeness of the symbols and in the results. As we, by the Spirit and by water, are separated from the world and baptized into Christ; so, by the cloud and by the sea, they were separated from their masters and oppressors and baptized into Moses, a representative and a type of Christ.

3. Induction into Discipleship.—This illustration shows clearly (1) that Paul and the early Christians understood baptism as meaning simply an induction into personal discipleship; and (2) that this induction was effected by the use of significant emblems, but not by an act of immersion into water. The Egyptians were immersed, but were not thereby baptized; while the Israelites, who were not immersed in the water, were baptized. The water destroyed their former masters, but saved the Israelites and effectually united them to, or immersed them into, their divinely appointed leader. This is the essential idea of Christian baptism. The illustration suggests that the amount of water actually put on the person may be reduced to as small a portion as the mist of the sea. Asaph, however, says (Psalm lxxvii. 17): "The clouds poured out water." It was therefore a baptism by sprinkling. Moreover, the children and all the congregation were baptized, and the children proved more faithful than the parents.

The purpose of the apostle in speaking of this ancient event as a baptism was to teach that the ordinances, altho of divine appointment, were ceremonial only, and must be accompanied and followed by a holy life in order to secure their full benefit. He says that among the fathers who received the ancient baptism and communion there were many with whom God was not well pleased, on account of their unfaithfulness; and, consequently, they were overthrown in the wilderness. "Now these things," he says, "happened unto them by way of example; and they are written for our admonition. . . . Wherefore let him that thinketh he standeth, take heed lest he fall."

Section VI.—The Mystery Revealed

The conclusions to which these passages of Scripture lead us include the following important truths:

1. Christian baptism was instituted by Christ and was administered by the disciples to all who were received into the Church.

2. The primary and essential significance of the ceremony was, (1) cleansing, and (2) induction into discipleship as the purpose and result of the cleansing.

3. Involved in the cleansing and also in its consequent induction into discipleship were: (1) certain conditions and duties on the part of the individual; (2) certain powers and duties on the part

of the church; and (3) certain promises on the part of God. These we shall more fully consider in subsequent chapters, but we may now include them briefly in the following statement of the Scriptural meaning of Christian baptism.

First, it assumes on the part of the individual, and emphasizes the necessity of, (1) repentance and separation from sin, and (2) faith in Christ as our personal Savior, and obedience to Him as Lord;

Secondly, it effects on the part of the church by divine appointment, (1) ceremonial cleansing, with all the help the church can give through the appointed means of grace; and (2) official introduction into the visible church, with the privilege of full participation in the fellowship, work, and hope of the church; and,

Thirdly, it symbolizes spiritual baptism, and therein by the grace of God promises, (1) full remission of sins and spiritual cleansing, and (2) immersion into the spiritual body of Christ and eternal life in Him.

CHAPTER VI

QUALIFICATIONS FOR BAPTISM

"Friend, how camest thou in hither not having a wedding garment?" . . . "Thou hast neither part nor lot in this matter: for thy heart is not right before God."—*Matt.* xxii. 12; *Acts* viii. 21.

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin."—*1 John* i. 7.

Section I.—The Church the Body of Christ

HAVING found the key to the mystery of baptism in the twofold thought of cleansing and induction, we may now inquire briefly: What is the church into which baptism immerses us? and What conditions or qualifications are required for the induction? After finding the Scriptural answer to these questions, we shall then follow the clue in seeking for the benefits of baptism, the Scriptural mode of administration, the early changes of mode, and finally the spiritual significance of the ceremony.

1. THE VISIBLE CHURCH DEFINED.—Qualifications for membership in the church may be determined, in part, by the character of the church itself; for the church can not demand qualifica-

tions which it does not itself possess, nor enforce requirements which it does not itself observe; but it will very naturally receive and assimilate all that are in harmony with its own character and life. What, then, is the church which the Lord organized and sent out into the world, and into which we are incorporated by baptism? We are not inquiring now for the ideal and spiritual body of Christ, but for the church as it actually exists in the world. The church on earth is simply the company of disciples who, (1) having faith in Christ, believing His Word, and following Him, are (2) organized according to His will for mutual benefit, for more efficient service, and for divine worship; and (3) sent out into all the world to preach the Gospel and to make "increase of the body unto the building up of itself in love."

There is, of course, a mystic circle into which we are inducted when we are baptized "into the Name" and brought into the company of those who are "being saved," the spiritual body of Christ, the true family of God. This company is known to God only. We shall consider the teachings of Scripture concerning it in Spiritual Baptism, but we may here state that the visible church is designed to be, and is, its earthly, organized manifestation; and hence, whenever we find a company of the Lord's believers organized according to His will and doing His work, we may assume that it is a church of Christ.

2. The Church Consists Only of Disciples. —If a person does not believe in Christ, if he does not accept His word, if he does not, according to his ability, take up his cross and follow Him, he can not be a disciple, and is not entitled to membership in the church. Even tho he may have received baptism, and may have occupied an official rank, he has no right to the place unless he have the full qualifications of discipleship. Peter stated an essential truth when he said to Simon the sorcerer, "Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God." When Judas betrayed his Lord he "by transgression fell" from his high estate of apostleship. Following the Lord, in spirit and in life, is essential to discipleship and to membership in the church. We are not required to walk with those who do not follow the Lord. Our fellowship is with Him, and we are to be in subjection to those who have His Spirit and are doing His work.

3. Organized on Bible Principles. — The church is the company of disciples organized according to principles approved by the Master. The Lord stated the fundamental law of the church when He said (Matt. xxiii. 8, 10): "Be not ye called Rabbi: for one is your teacher, and all ye are brethren. . . . Neither be ye called masters: for one is your master, even the Christ." The Lord Himself is and must ever be the only head of the church, and the written Word of God the only

infallible law. We are expressly prohibited from exercising lordship over the church (1 Peter v. 3). Greatness is recognized only in service. The law is: "He that is greatest among you shall be your servant." One man is not set over another, after the manner of the Gentiles. The Lord Himself chooses those whom He desires for special service, and gives them their work. "He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ" (Ephes. iv. 11). No one but Christ is to be master; but we are to submit with all our heart for His sake to those who are qualified to serve in His name; and with all our might join with them in fulfilling the Great Commission. Organization is essential to efficient work; and it is the duty of every one to take some place in the church and help in the great work of the Lord.

Great liberty of action is given to the church in its methods of work and of worship. But it is not at liberty to change the essential principles of its organization, nor to set aside any feature of its charter and commission. The authority of the church is not absolute. It is not an organization in itself, endowed with inherent power and unlimited authority. It can not go beyond its commission. It has no right to use the keys of the kingdom of heaven for its own purposes, or according

to its own will. If it should ignore its constitution and assume to enact its own laws and to rule according to its own will, it thereby loses its character as a church of Christ, and, however complete in itself, becomes only a human organization. If it departs from the door, it can not, of course, admit any one therein. In such a case, it may be our duty to leave this company, and join ourselves with those who remain faithful to the Master, how few so ever they may be, and with them renew the organization as originally given, and continue to do His will. In this case, the Lord, who knows His own, will deliver the keys, which the unfaithful servants have cast away, into the hands of His faithful followers, and they become the true church. For the continuity of the church is not so much in official transfer of authority from one individual to another, as in the conservation of the principles of organization and in continuous fidelity to the Master.

4. THE CHURCH IS THE LORD'S AGENT in the world and is sent out with definite instructions. The relation of the church to Christ and its mission in the world were clearly stated by our Lord when He said: "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you." This shows that the definite mission of the church was

to preach the Gospel to all the world, baptize disciples, and teach them to do the will of the Lord as revealed in His Word. Beyond this the church has no right to go. But it should do this work efficiently, and all disciples should take part; for He says: "He that is not with me is against me, and he that gathereth not with me, scattereth abroad." And to encourage us He says: "Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples"; and "Lo, I am with you alway, even to the end of the world."

5. The Church is Administrative Only. — Its entire mission is to do the will of Christ. It can do nothing in its own name. Its rules of life are of no value, except as they are sanctioned by the Word of God. Its officers have no authority, except such as is given by the Lord. Efficiency in service comes only from the Holy Spirit, who divideth to every man severally as He will. The church gives no authority to its ministers; it only recognizes the call of God, and sets them apart for their work. It is necessary in all things to keep close to the Master. Without Him the church can do nothing. He distinctly says: "Apart from me ye can do nothing." If an organized company of disciples, or any part thereof, ceases to do His will and begins to walk in its own way, or, losing His Spirit, becomes cruel and oppressive, it is no longer acting under its commission, and consequently ceases to be a church of Christ. "Every branch in me,"

says He, "that beareth not fruit, he taketh away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit." Hence, in seeking for admission into the church, we do not need to inquire so much in regard to the origin and name of this or that organization, as in regard to its work, its character, and its present relation to Christ. Any company of true disciples, organized according to the principles approved by the Lord and His apostles, and actually engaged in doing His will, is authorized to act in His name: for He says (Matt. xviii. 20): "Where two or three are gathered together in [*eis*, into] my name, there am I in the midst of them." Where Christ and His disciples are, there is the church; and where the church is, there we should be.

The one who administers the ordinance of baptism in the name of the Lord must of course be a disciple. The commission to the church implies that those who are sent out to preach the Gospel are authorized to baptize; and the principles of organization require the bishop, or pastor, as the servant of Christ and the church, to administer the rite of initiation to all who present the proper credentials of discipleship. Hence any duly authorized minister of a company of the Lord's disciples who are organized according to His will and are doing His work may rightfully baptize into the name of the Lord.

6. The Ideal is Perfect.—We are not, of

course, to expect perfection either in the company or in the minister. All disciples are somewhat like ourselves, and need sympathy and help. If they are not what they ought to be, it may be our privilege and duty to help them. Paul wrote to the Corinthians "as unto babes in Christ." He did not separate himself from them because of their imperfection, but did all in his power to help them to a better life. The ideal church is perfect; and all who are baptized into Christ will attain perfection. This ideal church will be kept in view in our next chapter. But at present we are speaking only of the company of disciples, as we actually find them in this life, following the Master, yet with weakness and with many imperfections. This company may be far below our ideal, but we are not, for that reason, to withdraw ourselves or stand aloof from them. Neither should we make the existence of differing denominations an excuse for isolation. Of the different companies, we may take our choice; but it is our duty to get in somewhere, and with true love, even such as Christ has for the church, give our heart and hand to the great work of the church in extending the kingdom of God.

Section II.—Personal Qualifications

The qualifications required and assumed in those who receive baptism are, (1) repentance and faith; (2) confession of repentance and of faith, and sub-

mission to the ordinance of the Lord as administered by the church; and (3) holiness of life, and fellowship in the life of the church.

1. Repentance and Faith. — The personal qualifications that are first in order and of supreme importance are repentance of sin and faith in Jesus Christ. In announcing the advent of Christ, John preached, saying (Matt. iii. 2), "Repent ye; for the kingdom of God is at hand." He said also (Acts xix. 4), "that they should believe on him that should come after him." When Jesus came He preached the gospel of God, saying (Mark i. 15): "The kingdom of God is at hand; repent ye, and believe in the gospel"; and (John iii. 36), "He that believeth on the Son hath eternal life." After His resurrection He taught (Luke xxiv. 47) "that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." Peter in his first sermon said (Acts ii. 38): "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." He said also (Acts x. 43), "that through his name every one that believeth on him shall receive remission of sins." Paul taught (Acts xxvi. 20), "that they should repent and turn to God, doing works worthy of repentance"; and (Acts xx. 21) he went "from house to house testifying both to Jews and to Greeks repentance toward God and faith toward our Lord Jesus Christ." Thus repentance and faith were continually

preached, as conditions both of baptism and of salvation.

Repentance is required before remission of sins, and faith before union with Christ. Both of these acts on our part are by divine grace, and both are one, just as remission of sins and incorporation into Christ are one act of divine power. Faith may be said in some respects to come before repentance; just as the altar stood before the laver at the door of the temple. But the priests and the offerings were first cleansed at the laver, before they came to the altar; and our cleansing by the Holy Spirit comes before our incorporation into Christ; so we follow the Scriptural order of thought, and place repentance before faith. And yet we regard the two as one; for, as in the one act of baptism, the washing away of defilement and the introduction into a holy estate are one, so repentance and faith are to be viewed as the two sides of one act. It may be said that we must turn from sin before we turn to Christ; and yet we turn from sin because we are drawn to Christ, and the turning is in reality one act. Repentance and faith are, therefore, equally essential as conditions for baptism: repentance, for the remission of sins; and faith, for incorporation into the body of Christ..

2. A Change of Heart.—Paul in his strong language gives special emphasis to these requirements. Repentance with him, as indeed with all the apostles, meant entire reformation; and faith in Christ

meant to live in Christ. Paul, as also John the Baptist, required his hearers to bring forth fruits meet for repentance. He puts his thought in still stronger form, and speaks of repentance as a crucifixion of the body with its affections and lusts. It was, in his idea, a mortification or killing of the body of sin, and a casting off of the old man. Faith in Christ was putting on a new man. It was like a resurrection from the dead. It was living and walking in the fulness of spiritual life. These are, of course, the proper fruits of spiritual baptism. But Paul teaches that these results ought to accompany every baptism. Our repentance ought to be such that our baptism can wash away all sin, and our faith ought to be such that our baptism will immerse us so completely into Christ that henceforth we will live in Him. Repentance means a suffering on account of sin, a crucifixion and death, after the likeness of Christ's death. Faith means such a union with Christ, that "like as Christ was raised from the dead by the glory of the Father, so we also might walk in newness of life." For, says the apostle (Rom. vi. 10), "The death that he died, he died unto sin once: but the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." This is what we mean by regeneration and true conversion.

Without a repentance that reforms and a faith that brings us into vital union with Christ, baptism

will not produce its designed effect. It is, in such a case, like an official seal upon a worthless paper: it adds no value. Simon the sorcerer was not made better by his baptism. But when the proper conditions are present, the ordinance is effective, as a means of grace, in our reformation and in bringing us into the fellowship and blessings of the Gospel.

3. Confession and Submission.—Baptism for the remission of sins and for introduction into discipleship implies and requires, (1) an open and public rejection of sin, and (2) a public confession of faith in Christ and of submission to His will.

The ancient church required a formal and definite renunciation of the devil and all his works, and special ceremonies were established to give prominence to this duty. These ceremonies, not being required in Scripture, are now omitted, but the duty of renouncing the authority and of overcoming the power of the world, the flesh, and the devil is still clearly implied as a qualification for baptism.

The duty of a public confession of Christ is taught in Scripture. Paul said (Rom. x. 9): "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." In another place (Phil. ii. 11) he says: "Every tongue

should confess that Jesus Christ is Lord, to the glory of God the Father." Discipleship implies a public acknowledgment of the Teacher. A man may believe himself to be a sinner, and believe that Jesus is a divine Savior; but unless he gives up his sin and identifies himself with Christ, he is not a true disciple. Our Lord said, "Follow me," and "Ye are my friends if ye do whatsoever I command you." All who become His disciples must be willing to receive His instruction and to do His will. Baptism, being a ceremonial washing away of sin and an induction into discipleship, requires therefore a positive rejection of sin and a public acceptance of Christ as Lord.

4. Submission to Christ and the Church.— The ordinance requires, moreover, a submission to the ceremony, as administered by the church. From the first, the Scriptures tell us, "Jesus himself baptized not, but his disciples." The commission given to the church said: "Go ye, therefore, and make disciples of all the nations, baptizing them," etc. The church has, therefore, divine authority for this service, and acting in the name of the Lord, it is doing the Lord's work. The church is His agent for a special work, and hence submission to this ordinance at the hands of His servants is submission to His will, and is required of all. The Lord brake the loaves and gave to the disciples, and the disciples to the multitude. If we would enjoy the feast, we must receive the bread

from the disciples' hands. He gave to the apostles the keys of the kingdom of heaven. If we would enter the kingdom, we must enter through the open door. The statement in Mark, altho of doubtful authenticity, expresses a great truth in saying: "He that believeth and is baptized shall be saved." Baptism is an ordinance of the Lord for admission into the church, and for salvation.

5. DISCIPLESHIP IS A BROTHERHOOD, and in becoming a disciple we must take our place in the brotherhood and respect the rights and duties of others. To remain outside is not to become a disciple; and to demand special privileges for ourselves is contrary to the spirit of the Master, and destroys the peace and prosperity of the brotherhood. The apostle announced a law of the Lord, and a law of all successful organization, when he said: "Submit yourselves one to another in the Lord." Baptism in bringing us into the church recognizes this law of brotherhood, and requires us to take our place as younger brothers, and also to receive instruction, as the Lord said, "Teaching them to observe all things whatsoever I commanded you."

The church is an organized body and has a mission in the world. Discipleship is not only for instruction, but also for service. The Lord commanded His disciples to go and make disciples of all the nations. As an organized body they can do what they could not do singly. Baptism assumes that we are willing to be hearers and also doers of

the will of God; and that we will take our place and do our part in the great work of bringing the world to Christ.

6. Holiness and Love. — Baptism implies a covenant to live a holy life, and to walk with the people of God in love. Paul stated a great truth when he taught that the baptized should account themselves dead to sin and alive to God in Jesus Christ. Unless the individual is disposed to do right and wants to live a holy life, he is not qualified to receive baptism. The ceremonial washing teaches the necessity of holiness in entering the church, and assumes that all who receive it will continue to be clean. The ceremony does not regenerate, but it assumes regeneration and requires that, as in entering, so in dwelling in the house of the Lord, all must have clean hands and pure hearts.

Baptism, as an induction into the church, is a covenant of perpetual obligation. Some people seem to think that when they and their children have been presented for baptism their duty is done; whereas they have only begun, or rather, not having a proper conception of the ceremony, they have not yet begun the life required in the covenant. If any have no love for God's people and will not walk with them in doing the work of the Lord, they have not had the proper qualifications for baptism and are not true disciples. One can not excuse oneself by saying, the members of the

church are not what they ought to be. The remark may reveal only one's own lack of love. The fact may reveal also the greater need of helpful fellowship. We are expressly taught to love the brotherhood. Love covereth a multitude of sins. Love suffereth long and is kind, is not easily provoked, beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth. Our Lord expressed the essential principle of Christianity when He said: "This is my commandment, that ye love one another, as I have loved you." The great desire of all disciples should be for the unity and fellowship of all the children of God.

7. Perfection Not Required.—If the majority of the church, or the leaders, have in fact departed from the Lord, so that it becomes necessary to choose between the organized company and the Master, we must of course follow the Master. But even then we shall soon find others of like mind and spirit, and it will be our duty to join with them in serving the Lord; for to all who are faithful He gives the full assurance of His blessing. At the same time we should labor in love to bring all to the Master, that all may be one. Baptism was designed to be a unifying and in no case a divisive ceremony. Our Lord knew the imperfections of His disciples, and yet taught them to walk together in love.

The qualifications for baptism that we have

named, tho essential, are not to be required in perfection. They may be only in embryo and yet be present. Discipleship does not begin with fully matured character. In the reception of members, the essential question is, Would the Lord accept this one as a disciple? If he have Scriptural credentials, the church has no right to keep him out, and we have no right to withhold our fellowship.

Section III.—Birthright Qualifications

CHILDREN IN THE CHURCH. — Repentance and faith are required both for baptism and for salvation. But what shall we say of infants who, having no actual transgression, are unconscious of sin; and who from their immaturity are incapable of having intelligent faith? Are they excluded from the kingdom of heaven? And are we to rebuke the believing parents who, in their appreciation of divine love, desire to bring their little ones into the kingdom of God on earth? We all believe that the Lord in His love saves those that die in infancy, without the explicit repentance and faith required of adults. Why should the kingdom on earth be more exclusive than the kingdom in heaven? Do the Scriptures teach that the children of believing parents are not acceptable to Christ, as disciples, and hence are not entitled to the ordinance of baptism? We have already pointed out that the terms of the Great Commission do not exclude the

children. We desire now to show that it was the custom of the apostles to baptize them with their parents, and that this custom is fully sustained by the general teaching of Scripture.

1. HOUSEHOLD BAPTISMS.—"A certain woman named Lydia, . . . whose heart the Lord opened, to give heed unto the things which were spoken by Paul, . . . was baptized and her household" (Acts xvi. 15).

Paul and Silas said to the Philippian jailer (Acts xvi. 31, 33): "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house; . . . and he was baptized, he and all his immediately."

"Crispus, the ruler of the synagog, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized" (Acts xviii. 8).

Paul "baptized also the household of Stephanus" (1 Cor. i. 16).

We have seen how Paul emphasized the necessity of repentance and faith in the case of adults. These passages show how freely he received the entire household with the believing parents. Some in the family were doubtless able to consider the truth and decide for themselves, as did the household of the jailer. But the promise, "Thou shalt be saved, thou and thy house," and the repeated mention of the household, without any limitation, as having been baptized, seem very clearly to imply that the apostles believed in household disci-

pleship, and that it was their custom from the first to receive the children into the church with the parents, the implicit repentance and faith of the children being assumed and promised in the explicit repentance and faith of the parents.

2. An Ancient Covenant.—This custom was established by the ancient covenant of God with His people. In the Old Testament the children were expressly included (See Gen. xvii. 7–27). When Abraham received "the seal of the righteousness of the faith which he had," all the male members of his household were also circumcised; and it was made a law that every son, when eight days old, should receive "the token of the covenant." Circumcision was of the nature of a purification, having in view the coming of Christ in the family of Abraham. It was always accompanied with the special purification which the Jews, when they learned Greek, called baptism. Maimonides, in speaking of the ancient Jewish customs, as quoted by Bishop Merrill, says: "They baptize also young children. They baptize a little proselyte according to the judgment of the Sanhedrim: that is, as the gloss renders it, if he be deprived of his father, and his mother bring him to be made a proselyte, they baptize him, because none becomes a proselyte without circumcision and baptism. . . . And the Gemera a little after says: If with a proselyte, his sons and his daughters are made proselytes also; that which is done by their father redounds to their

good." The Mishna, which is a compilation of Jewish writings and traditions older than the time of Christ, says: "They were wont to baptize such in infancy upon the profession of the house of judgment, for this is for their good." Thus, from the earliest times, circumcision and baptism went together; and infants also were baptized.

3. THE COVENANT NOT ANNULLED, BUT ENLARGED.—When Christ came, this special feature of the covenant with Abraham was fulfilled; and circumcision, having accomplished its purpose, was no longer required. But purification, having been so long associated with circumcision and being a ceremonial introduction into a holy estate, was very properly retained for all who by faith became children of Abraham and followers of the Christ. Thus Christian baptism became the token of the New Covenant between Christ and His people; and at the same time brought the disciples into the family of Abraham and made them heirs of all the unfulfilled promises of the Old Covenant, including God's promises to the children of the Covenant. Hence the children of believing parents are heirs and entitled to the ordinance of baptism (Gal. iii. 29).

The apostles and early Christians, being familiar with the ancient law and custom of Israel, would have thought it very strange if the children had not been included in the Gospel kingdom. The custom of bringing them to the Lord in ordinances

of religion had been so long in force, and was held by all in so high esteem, that it would indeed have required a definite prohibition to have kept the disciples from bringing their children with them into the new fellowship. No such prohibition, however, kept them from the ordinance of baptism; and hence, as in the families whom Paul received, the entire household was baptized.

4. Birthright Holiness.—This law and custom was required also by the holy nature of Scriptural marriage, according to which the blessings of the Covenant became the birthright inheritance of the children of believing parents. A child, when he came to the years of accountability, might sell his birthright, like Esau, for some worldly gratification; but until he would for himself reject the grace of God, he was a member of the household of faith, and hence entitled to baptism. Paul taught that this law applied when but one of the parents was a Christian. He said (1 Cor. vii. 14): "The unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy." Being thus accounted holy because of the faith of their parents, they are for the same reason fit subjects for baptism and membership in the church.

5. Special Promises.—The special promises of God to the children of believing parents show that He always includes them in His covenant with His

people. He promised in the law to show mercy unto the children of those that kept His commandments. The Psalmist said of Zion and of the church (Psalm cxlvii. 13): "He hath blessed thy children within thee." Peter on the day of Pentecost taught that these promises belong also to the New Covenant. He said (Acts ii. 39): "For to you is the promise, and to your children." When the Lord accepts the parents under this promise, we may be sure He will not refuse to receive their children. Moreover, the experience of His people proves that God will bless the early consecration of children, as He did that of Samuel, John the Baptist, Timothy, and others.

6. He Took Them in His Arms.—Our Lord clearly teaches that He desires the children to come to Him in His earthly kingdom, and that He is grieved when any one keeps them back. When the disciples on one occasion rebuked those that brought their little children to Him (Mark x. 13–16), "he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for of such is the kingdom of heaven. Verily I say unto you, Whosoever shall not receive the kingdom of God, as a little child, he shall in no wise enter therein. And he took them in his arms and blessed them, laying his hands upon them." Our Lord here not only welcomes the little ones into His fellowship, but even makes them, in some respects, the model for all

disciples. When He says, "Of such is the kingdom of heaven," His words imply that the children already occupy the place to which adults are to return by the act of repentance and faith. Children, doubtless, as well as their parents, have an evil nature which needs the cleansing power of the Holy Spirit. But when they have not wandered from the fold in actual transgression, nor rejected the Lord in positive unbelief, they can not be required to give evidence of a return in conscious repentance and faith. They already belong to Christ and should be recognized as His disciples. Yea, more, it is our duty to become like them, in freedom from actual sin and in childlike trust; rather than to require them to be like adults who have had the bitter experience of disobedience and distrust. Their life in this respect is the model, rather than ours. "Whosoever shall not receive the kingdom of God, as a little child, he shall in no wise enter therein."

7. Ideal Disciples. — On another occasion (Mark ix. 36, 37) our Lord "took a little child, and set him in the midst of them; and taking him in his arms, he said unto them, Whosoever shall receive one of such little children in my name, receiveth me; and whosoever receiveth me receiveth not me, but him that sent me." What does He mean by receiving little children in His name? Perhaps He is not speaking of their formal reception into the church. His words include this, but

He evidently means much more. He teaches that it is the duty of the church and of every member in it to receive little children into their fellowship and life. Baptism is only a public and ceremonial reception. But it may and indeed ought to express the desire and purpose of the church, not only to dedicate the child to the Lord, but also to receive it into true fellowship, and in tenderest love to watch over it and train it, as a child of God. The mission of the church is to the children. Infant baptism is a recognition of this mission. Our Lord says they are to be received in, *epi*, His name, that is, by His authority. This is almost a command to receive them. His words certainly contain a precious promise to the church and to all its members, who do in fact receive little children into true Christian fellowship. "Whosoever shall receive one of such little children in my name, receiveth me."

8. INFANT BAPTISM is therefore a privilege and a duty, both for parents and for the church. It is the privilege and the duty of parents who love the Lord to bring their children into the fellowship of the Gospel. And it is the privilege and the duty of the church to seek for and to receive the children of God's people into the company of disciples, and from their earliest infancy to teach them with a mother's love to know and to do His will. If the Good Shepherd carries the lambs in His bosom, who are we to refuse them a name and a place in

the fold? Nay, rather let all believing parents rejoice that, like the households in the time of the apostles, it is their blessed privilege to stand with their Lord "in the midst of the congregation," and say (Heb. ii. 13), "I will put my trust in him. And again, Behold, I and the children which God hath given me." And let the church and every member of it remember the precious promise of the Lord, "Whosoever shall receive one of such little children in my name, receiveth me; and whosoever receiveth me receiveth not me, but him that sent me."

9. No Change of Principle.—Infant baptism does not set aside or lessen the necessity of repentance and faith; altho it may suggest a mother's love, rather than a critic's eye, for the discovery of these qualifications. One whose heart is not right in the sight of God ought not, of course, to receive baptism. But as those who administer the rite are not able infallibly to judge the heart, it becomes their duty to exercise great charity, and to have a care not to exclude any whom the Lord would have as His disciples. Mature Christian character is evidently not required. If any have the beginning of true repentance and the germ of faith, the church should not reject them. They may be very imperfect; their repentance and faith may be implicit and inactive, rather than explicit and conscious; they may be even as babes in Christ; and yet they may be true disciples; and when presented

by those whose Christian character and parental love are a guaranty for their proper training, they should be received in the name of the Lord and consecrated to His service. At the same time repentance and faith are to be preached and emphasized, as essential for the proper reception of baptism.

Infant baptism does not change the nature of the ceremony. In all cases baptism assumes (1) such a repentance as will bring one into a childlike freedom from actual sin, and (2) such a faith as will secure a constant, childlike trust. It effects (1) a ceremonial cleansing which pledges the church, as well as the parents, to do all they can to secure and preserve in all a childlike purity, and (2) it officially introduces the child, as well as the adult, into the company of disciples, and requires the church to receive it in love and to teach it to do all that the Lord has commanded. The ceremony in all cases, also, symbolizes spiritual baptism, and expresses on the part of the parents and the church both a prayer and a hope (1) that the Lord will, according to His promise, grant full spiritual cleansing, and (2) in His love receive the one baptized into His spiritual body.

10. The Obligations of Discipleship.—Baptism in all cases places upon the one receiving it the obligations of perpetual discipleship; and the covenant requires that all who enter into it not only continue in the fellowship of Christ and the church,

but also, under the direction of the church, learn to do whatsoever the Lord in His Word has commanded. The children of believing parents, being the objects of the Lord's tenderest love, as lambs of the flock, are to be recognized as the Lord's disciples; prayerfully, wisely, and lovingly nurtured for Him, and in faith expected, in God's good time, to receive the gift of the Spirit and acknowledge for themselves the full obligations of discipleship.

The qualifications and obligations which the ordinance of baptism places upon the individual require a corresponding duty on the part of the church, namely, to seek after those who ought to be disciples and to welcome them into the circle, and also to show a constant kindness and Christian helpfulness to all who become disciples. An ideal church is a company of God's children on earth, and of such even the children of the world will say in admiration: "Behold how they love one another!"

CHAPTER VII

THE BENEFITS OF BAPTISM

"O Ceremony, show me but thy worth!
What is thy soul of adoration?"
Henry V.

"Arise, and be baptized, and wash away thy sins."
—*Acts* xxii. 16.

"All we who were baptized into Christ Jesus, were baptized into his death. We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life."—*Rom.* vi. 4.

THE PURPOSE OF THE CEREMONY.—"When your children shall say unto you, What mean you by this service? ye shall say"——What shall we say?

We have seen that the ceremony was instituted by our Lord and was administered in His name to all who became His disciples. We have seen also that certain qualifications were required, and important obligations placed upon all who received it, and that cleansing and initiation into discipleship were essential ideas in the ceremony. We wish now to inquire more particularly concerning the benefits

which it was designed to impart and the results which in all cases ought to follow.

The design of the ceremony does not always appear in the effects which it actually produces. The effects may fall far below the purpose. Simon the sorcerer, for example, did not receive the full benefit. In the case of failure, however, the fault is not in the ceremony, nor in the grace of God, but in the individual and, perhaps, in the church. The sunlight and moisture that will cause a seed to grow may harden a stone or disintegrate a clod. The shadows of surrounding objects and an impure atmosphere may produce an imperfect growth. So baptism may not in many cases accomplish its full purpose. When all the requirements of Scripture, however, are fulfilled, the full benefits may be expected. In speaking of the results that ought to appear in the baptized, the Scriptures reveal at once the true purpose of the ceremony, and the effects which in favorable conditions will follow.

The benefits of baptism are of two kinds, (1) the ceremonial or natural effects, or, in other words, the results that come from the ceremony itself, as administered by the church in the name of Christ; and (2) the mystical or gracious benefits, or the spiritual blessings which in Scripture are promised with baptism, but which come only by the grace of God through the operation of the Holy Spirit.

Section I.—Ceremonial Benefits

Baptism, as administered by the apostles under the Lord's direction, was designed to embody and express in its symbolism certain essential truths which the Lord framed into the door of the church in order to impress them the more deeply upon all minds and hearts. It was also an act of administration by which the apostles, in the name of the Lord, opened the door and publicly received into their company those whom He desired to have as His disciples. It may be regarded also as an act of worship, expressing their belief in God, their faith in Jesus Christ, and their desire to be received into His fellowship through the Holy Spirit. The ceremony, therefore, was designed to be (1) instructive, (2) administrative, and (3) devotional.

1. The Ceremony is Instructive.—The water is a symbol of purification. It impresses upon all the need of soul purity. Sin must be washed away. From the earliest time the people were taught that "without holiness no man can see the Lord." This was made an essential principle of Christianity. Baptism was "for the remission of sins." The application of water taught this principle. Without a separation from sin and a washing away of soul impurity no one could be a true disciple of Christ. The water was not used for physical cleansing. The body should, of course, be clean, but the cere-

mony meant more than that. The quantity of the water was not an essential feature. A few drops sprinkled upon one fulfilled the symbolism as well as a river-full. Neither are we taught that the water in itself washed away the sin. There was no magical power imparted to it. The water was simply a symbol of the cleansing power of the Holy Spirit. When applied to a person it expressed the need and the desire of the soul for divine cleansing, and the willingness on the part of God to grant it through Jesus Christ. David understood this symbolism, when he prayed: "Wash me thoroughly from mine iniquity, and cleanse me from my sin. . . . Purge me with hyssop and I shall be clean. Wash me and I shall be whiter than snow." Ezekiel promised a divine blessing when he said, "I will sprinkle clean water upon you and ye shall be clean: from all your filthiness and from all your idols will I cleanse you." Paul was taught the same truth when it was said to him, "Arise and be baptized and wash away thy sins." He also taught the same truth when he said (Ephes. v. 26): Christ gave himself for the church, "that he might sanctify it, having cleansed it by the washing of water with the word." To Titus (iii. 5) he said: "According to His mercy he saved us, through the washing of regeneration and renewing of the Holy Ghost, which he poured out upon us richly through Jesus Christ our Savior."

Thus the ceremony was clearly recognized by all

as teaching in its symbolism the need of soul-cleansing, and also the great truth that this cleansing comes only through Jesus Christ, by the Holy Spirit. The water of baptism, sprinkled or poured upon a person, was a ceremonial washing away of sin.

2. Teaches Union.—The ceremony teaches also the need of a special induction into fellowship with Christ. The old Jewish ceremony of purification was regarded by all as an introduction into a holy estate. John's baptism introduced those who received it into an estate of preparation for Christ. Christian baptism immersed believers into the mystic circle of discipleship. This was expressed by the words of the ceremony, and by the saying, "baptized into the name of the Lord Jesus." The full import of the ceremony was expressed by Paul, when he said: "In one Spirit are ye all baptized into one body"; and "As many of you as have been baptized into Christ, have put on Christ." Introduction into the church and mystical union with Christ were essential teachings in the ceremony of baptism.

Paul taught that our baptism involves a legal and vital union with Christ in His circumcision and entire obedience to law in His crucifixion and death and in His burial and resurrection. Some of our good brethren, having fixed their attention upon a part of this truth, have taught that baptism should be after the likeness of a burial and resurrection.

We shall show in another place that Paul did not teach that burial and resurrection are primary truths to be represented in baptism. His inference was not drawn from the form of baptism, but from the doctrine of baptismal union with Christ. There are, indeed, as good reasons for making the form after the likeness of a crucifixion as of a burial. The death of Christ was an essential fact in the atonement. Burial was but an incident. His death was upon the cross. Paul says, we were crucified with Him. Why not, then, make baptism after the likeness of His crucifixion? We reply that this would represent only a part of the great truth taught in the ceremony. In like manner dipping into water represents only a part of the truth, while failing to express, and indeed confusing, Paul's greater truth of baptismal union with Christ in His obedience and in His crucifixion and death, as well as in His burial and resurrection. On the other hand, washing with water in the name of the Lord taught (1) the necessity of spiritual cleansing, and (2) the doctrine of nominal and legal union with Christ, with all the benefits of His life, death, and resurrection.

3. Exalts Cleansing and Fellowship.—The value of a ceremony is largely in the truth which its founder designed to represent. Our Lord exalted the power of truth when He said: "Sanctify them by thy truth; thy word is truth." Paul connected the truth with baptism, when he said, the

church is cleansed "by the washing of water with the word." The embodiment of important truth in appropriate symbols and significant actions, in addition to verbal instruction, keeps the truth before the people and impresses it upon the mind. Our Lord used this method in His parables, as well as in the sacraments. There is in all minds a poetic susceptibility which is awakened and moved by significant symbols. This is seen in the symbolism of secret societies, and in the general use of badges and banners. In like manner the truth taught in baptism was designed to produce a deep and a sanctifying influence upon all who received it.

The proper effects of baptism are greatly diminished in modern times by controversies concerning the mode and the meaning of the ceremony. Some, perhaps, receive it without any consideration of its meaning. Others may have changed it from its true purpose. Nevertheless, as an ordinance of Christ, it will continue to be held in high respect, and will not cease to produce favorable impressions upon all who receive it.

Little children observe objects and acts and may be impressed by the truth represented much earlier than some may admit. The truth reaches them also through their parents and friends; and when consecrated to God even in their infancy, their entire life may thereby be influenced for good. When the Lord took a little child in His arms, put His hands

upon it and blessed it, a holy impression was, doubtless, made that was never lost.

4. Administration Requires Organization. —Baptism is an act of administration. Even tho the truths which it contains are not fully understood, it has an effect as an official act appointed by the Lord and administered in His name. It is an executive act of the Lord, through the organized church. In His commission to the church, He said: "Go, make disciples, baptizing them," etc. Baptism is the ceremonial preparation for, and the legal introduction into the estate of discipleship. It is the appointed ceremony of initiation into the church, or of naturalization into the kingdom of God. The benefits of such an ordinance, upon the individual and upon the church, are manifold.

It requires definite action on the part of the individual. It changes doctrine into practise. Repentance and faith, according to the divine law of development, must grow into obedience; and the first step in obedience is submission to the divine will in this appointed ordinance. Baptism is the appointed introduction into discipleship. The actual yielding of the will to the Lord to be entirely directed by Him, is the turning-point of life, and often gives an entirely new view of religion. Our Lord said: "If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself" (John vii. 17).

An Official Introduction.—The ordinance of baptism brings all disciples to the church. The Lord knew our need of fellowship in escaping from sin and in doing His will. Ceremonial cleansing and official introduction into the church may not save us, but will bring us into the fellowship and secure the help of the church, and thus bring us nearer the Master. It is helpful to know that we are recognized by the church, as having the credentials of discipleship, and that the people of God are interested in us, and are doing what they can to help us in a noble life.

Baptism gives us a legal standing in the church. It is the sign and the seal of our membership. It gives us a place among the professed followers of our Lord, and secures for us all the rights and privileges of discipleship. It identifies us with the church, and thus gives us a greater interest in her welfare and in her work. It is like citizenship. A man may be interested in our country without being a citizen. His naturalization changes his status, and identifies him with the country. It is a common experience that one feels a deeper and more tender interest in the church after becoming a member. He then becomes a sharer in her honor, her labors, and her rewards.

The precious promises of the Lord are given to the church. He tells us that He loves the church, and gave Himself for it, and that He will make it His bride in the kingdom of glory. It is a great

benefit, even in this life, to be a partaker of these great and precious promises.

Gives the Church a Responsibility.—The ordinance of baptism is a benefit to the church. It requires the church to seek for those who ought to be disciples, and to try to bring them into the fold. The command is, "Go ye, therefore, and make disciples of all the nations, baptizing them," etc. The church does not fulfil its mission in preaching the Gospel. It must preach it so as to "make disciples." The Gospel is not a proclamation of law, but of the love of God, and is to be preached in love. This gives the church a divine mission.

Baptism requires the church to do all it can to effect the reformation of all who become disciples. The ceremony of purification commits the church to all proper reformatory work, and requires it to do all it can for the moral and spiritual purification of all. Baptism, in its very nature, is a pledge to perpetual holiness of life.

The ordinance requires the church to receive all who have the credentials of discipleship into true and loving fellowship, and to give them a share in the blessings and labors of Christ. It is an act of love in which the church receives a new-born disciple into her heart and home. It is a fulfilling of the church's highest mission. It is an enlargement of her power and glory. It is an event which ought to touch the heart of every member, awaken

all holy emotions, quicken the zeal of all, and bring all nearer to the Master.

3. Baptism is an Act of Worship.—It is in its very nature devotional and spiritual. It is a recognition of Jesus Christ as our Savior and Lord, and an expression of our desire to be made fit for His presence and to be received into His fellowship. It is essentially a prayer, both on the part of the individual and of the church. The individual does not receive the ceremony for its own sake, nor simply for what the church can do for him, but because it is an ordinance of the Lord, and contains the promise of a divine help. It is an appeal to God for the spiritual baptism symbolized and promised in the ceremony.

On the part of the church, it is a prayer in behalf of the individual. It is an official, and at the same time a reverent and joyful, act of the church in presenting a new disciple to the Master for His acceptance and blessing. The Lord has promised to give His Holy Spirit to them that ask Him, and He says: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done." He will surely hear the sincere prayer of His church. He will accept all who come to Him as disciples, and will also take their children in His arms and bless them. "Repent ye," said Peter, "and be baptized every one of you. . . . For to you is the promise, and to your children."

An Act of Dedication.—Baptism is a dedica-

tion of the soul to God. It involves an oath of allegiance. It is a pledge of perpetual discipleship. It is a covenant of marriage. It is a public acknowledgment of our relation to our heavenly Father and to the Lord Jesus Christ. On the part of the church it is both an official act of purification and of acceptance into membership, and an act of solemn consecration of the person to God. Can any one say that such acts of devotion have no value? The blessing comes, of course, by divine grace. But these acts of devotion are designed to bring the soul into the right attitude toward God, and to awaken a desire for the greatest blessing. All acts of true devotion have a refining and elevating effect upon the soul.

The Rite of baptism has, therefore, a favorable effect both upon the individual and upon the church. It reminds us all of our need of spiritual cleansing and of union with Christ. It points us to God, and thus promotes spirituality in worship. It deepens the effect of the truth upon our minds. It awakens a tender interest in the spiritual welfare of others. It lifts all hearts to God in holy devotion. Thus the purpose and the natural results of the ceremony are, (1) to produce an effect through the truth upon the mind; (2) to produce an effect through truth and the church upon the heart and upon the life, and (3) to produce an effect through the truth, the church, and the Spirit of God upon the soul. These are some of the natural effects

which the ceremony was designed to produce. They show that it ought to bring all who receive it into a proper attitude toward Christ, as our Teacher, Commander, and Lord.

Section II.—The Gracious Benefits of Baptism—Spiritual Gifts

THE BLESSINGS SYMBOLIZED.—When an object or action has become well known, as representing some great power or principle, we often speak of the object, or the symbolic act, as doing that which can be done only by the power or principle represented. Thus we may sing of the triumphs of our country's flag. Or we may say: "The pen is mightier than the sword." The flag, the sword, and the pen are here spoken of as bringing results which come only from the power which each represents. This metonymy is found in all literature, and is recognized as a proper and very expressive figure of speech. In the Bible, in like manner, baptism is often spoken of as bringing benefits which come only from the Holy Spirit. The sacred writers clearly distinguish between the ceremonial and the spiritual, and teach that both are desirable. When disciples were baptized, they were expected to receive the gift of the Holy Ghost; and when the Divine Spirit fell upon others, they were commanded in the name of the Lord to be baptized. In some passages, however, the two are

so closely combined that many Christian writers, especially in early times, were led to think of the spiritual blessings as the direct result of the ceremonial. These passages seemed to them to teach the doctrine of baptismal regeneration. Hence they believed and taught that baptism was in itself a saving ordinance, and that it necessarily introduced them into the heavenly, as well as into the earthly kingdom. This error of interpretation is avoided by distinguishing between the symbol and the thing symbolized, and by thinking of the spiritual blessings as the mystical or gracious results which, altho symbolized and conditionally promised in the ceremony, come only by the gracious operation of the Holy Spirit.

Among the gracious results which in the Scriptures are associated with and ascribed to baptism are the following: (1) the gift of the Holy Spirit; (2) the washing away of sin; (3) regeneration; (4) spiritual union with Christ; (5) power to live a holy life in union with Christ; (6) the perfect freedom of the sons of God, and (7) complete salvation.

The first, second, and third of these results are of like nature and will be considered in one section. The passages which speak of the other results have been subjects of controversy and will require a more extended treatment.

(*a*) THE GIFT OF THE SPIRIT.—"Repent ye, and be baptized every one of you in the name of

Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost" (Acts ii. 38). The divine gift included the full grace of discipleship, and also the special power to preach Christ as the promised Messiah and the Savior of the world. These gracious blessings were offered to all with baptism. "For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." "They then that received his word were baptized: and there were added unto them in that day about three thousand souls." Thus baptism was regarded as not only bringing them into the fellowship of the apostles, but also as securing the remission of their sins, and bringing them the gift of the Holy Spirit with all His gracious and saving influences. These spiritual gifts were always expected to be received in connection with baptism.

(*b*) SOUL-CLEANSING.—"And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on his name" (Acts xxii. 16).

The expression, "wash away thy sins," shows clearly that cleansing was an essential idea of the ceremony; and the expression, "calling on his name," shows with equal clearness that it was not the water alone that washed away the sin, but the power which was symbolized by the water, and which came only by the grace of God through Jesus Christ. The verb wash excludes the idea of burial as the essential act of the ceremony. The pur-

pose is to cleanse, to wash away sin. Peter had the same thought when he said: "Be baptized every one of you in the name of Jesus Christ unto [literally, *eis*, into] the remission of your sins." The preposition here indicates the purpose and the desired result of the baptism.

The ethical and spiritual nature of the washing is taught in many passages. Paul said (1 Cor. vi. 11): "But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God." The washing refers, doubtless, to baptism. The sanctifying and the justifying follow as the gracious results of the washing. The relation of sanctification to baptism is clearly stated in another passage (Ephes. v. 26): "Christ also loved the church and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word." The "laver" of water clearly points to the ceremony of purification. Its ethical and spiritual purpose appears in its close association with "the word." The spiritual effects of baptism are beautifully stated also in Heb. x. 22: "Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our body washed with pure water." The sprinkling and washing point to the ceremony, but the cleansing is in the heart and the conscience. Thus baptism symbolizes and graciously promises the washing away of sin.

(*c*) Baptism a Mystic Regeneration. — "Verily, verily, I say unto thee, Except a man be born anew, he can not see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter a second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he can not enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John iii. 5).

"According to his mercy he saved us, through the washing of regeneration and renewing of the Holy Ghost, which he poured out upon us richly, through Jesus Christ our Savior" (Titus iii. 5).

1. Regeneration involves (1) a change of nature and (2) an introduction into the family of God. Baptism represents both of these truths. It symbolizes the cleansing in which the Holy Spirit washes away our sins and gives us a new nature, and the introduction into a vital relation to Christ which makes us true children of God and joint-heirs with Jesus Christ.

Nicodemus recognized Jesus as a teacher sent from God, and came to Him to find out the truth concerning the kingdom of God. Our Lord told him that if he wished to enter the kingdom, or even to understand its essential truth, he must be "born anew." It will be remembered that all the Jews at that time regarded their natural birth as bringing

them into the family of Israel, and also, of necessity, into the kingdom of God. They all had a great pride of birth. It will be remembered also that they all regarded ceremonial purification, which they then called baptism, as washing away their sins and bringing them into special favor with God. In the case of proselytes, circumcision and baptism brought them into the kingdom of Israel and, as they thought, into the kingdom of God. It should also be kept in mind that baptism was from the first administered by the Lord's appointment to all who became His disciples; and that John had taught that the ceremony had a spiritual meaning, and that the One coming after him would baptize with the Holy Ghost and with fire. Baptism, ceremonial and spiritual, was a birth into the kingdom of God.

Nicodemus did not at first understand the meaning of the new birth. He was not ready to believe that baptism, as administered by the disciples, could bring him into any better estate than did the Jewish ceremony, and he could not acknowledge that his natural birth, as a Jew, had not already brought him into the kingdom of God. Our Lord taught him that the privileges of natural birth, however great, were not enough. He must be born again. He must have his spiritual nature awakened. He must become a true disciple. His belief must be changed into life. His inner conviction must come forth into actual and open obedience. He must be

born anew, born of water and the Spirit. The ceremonial water would bring him into discipleship and into the visible kingdom; the spiritual birth would bring him into the spiritual kingdom. This was a great truth, too great for Nicodemus to grasp at first, and so he exclaimed: "How can these things be?" Our Lord assured him that these were essential truths, and if he could not believe them, he was not in a condition to receive a revelation of heavenly things. He appears to have been convinced, for he continued to listen to the Gospel, and at a later date (John vii. 50, and xix. 39) gave evidence of being a disciple.

2. Born of Water.—When our Lord spoke of being born of water, we can not avoid the conclusion that He referred to baptism, as administered by the disciples, and in this statement required it of all who became His followers. The essential idea is not, however, as some have thought, in the mode, but in the purpose and the result of the ceremony. In the expression "born of water and the Spirit," the genitive case in the Greek does not indicate that from which one comes, but the means and agency by which one is brought into the new relationship. Baptism is a new birth because it brings us into the family of God.

The ceremonial and the spiritual are closely related. The one, like a natural birth, brings us into the earthly kingdom, as professed disciples; the other makes us members of the heavenly kingdom,

as true children of God. The one should therefore accompany the other. The Lord has joined them together, and it is not for us to part them asunder. Regeneration, however, is essentially spiritual. Our Lord teaches the supreme importance of the spiritual birth when He said: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

3. The Washing of Regeneration. — The close relationship of baptism and regeneration appears in Paul's words to Titus, where he speaks of "the washing of regeneration." This passage is regarded by some as teaching baptismal regeneration. The ceremony, they think, by some power or authority given to the baptizer, or from some power in the consecrated water or in the words used, actually produces regeneration. Others maintain that the washing was not ceremonial but spiritual. The cleansing and the renewing, they say, are the two sides, or phases, of the Spirit's work in us; the washing of regeneration being our cleansing from sin, and the renewing of the Holy Ghost being the impartation of spiritual life and introduction into Christ. The truth seems to us to be rather in the fact that the ceremonial symbolizes the spiritual, and hence Paul has both in mind and uses the terms of the one in teaching the greater truth of the other.

The word *loutron* was the name of a familiar vessel of cleansing, and is often translated laver. It

was very properly used in speaking of baptism, and clearly implies that cleansing was an essential idea of the ceremony. The actual washing does not imply, however, that the ceremony produced regeneration. It only symbolized a power that could completely cleanse, and thus it represented and conditionally promised regeneration. To the washing of regeneration was added the renewing of the Holy Ghost. The first expression refers to the spiritual grace which is represented by and comes through the ceremony; the second points to the direct operation of the Spirit upon the soul. Even here the apostle keeps the ceremony in mind and speaks of the Spirit as having been "poured out upon us." The saving grace, however, is purely spiritual, and the passage teaches that baptism, as a ceremony, symbolizes and by the grace of God promises and produces that cleansing which washes away all sin, and that spiritual renewing which makes us truly alive in Christ Jesus our Savior.

Section III.—(d) Baptismal Union with Christ

PAUL'S DOCTRINE.—"Were ye baptized [εἰς] into the name of Paul? I thank God that I baptized none of you, save Crispus and Gaius; lest any man should say that ye were baptized [εἰς] into my name. And I baptized also the household of Stephanas; besides, I know not whether I baptized any other. For Christ sent me not to

baptize, but to preach the gospel" (1 Cor. i. 13–17).

"For in [ἐν, by] one Spirit were we all baptized [εἰς] into one body" (1 Cor. xii. 13).

"For as many of you as were baptized [εἰς] into Christ did put on Christ" (Gal. iii. 27).

Baptism was the ceremony of induction into discipleship. Some in the Church of Corinth began to call themselves by the name of Paul, and desired to be known as his disciples. He wrote to them and denied the relationship, informing them that he had made no personal disciples, and would have none. "Were ye," he says with indignation, "baptized into the name of Paul?" He congratulated himself that he had not, except in a few cases, performed the ceremony. Hence no one could justly claim that he had in this or any other way sought to make personal disciples. His mission was to preach Christ, and his only desire was that all should become true followers of the Lord. They had been baptized into the name of Christ, and therefore should be His disciples, and His only: "For by one Spirit were we all baptized into one body."

1. Immersion into Christ. — We are here taught that baptism is not only a cleansing, and not only symbolizes the coming down of the Spirit upon us in the washing away of sin and in regeneration, but is also designed to be definitely and clearly an induction or immersion into Christ. This is its

highest purpose. To be "baptized into Christ" and to be "baptized by the Spirit into one body" are expressions that belong to spiritual baptism. But they show the meaning of the ceremony, and clearly state the gracious results which it is designed to produce. Baptismal union with Christ, as Paul saw it, was a real union; and was the greatest possible thing to be desired. Christ was "God manifest in the flesh," and to be in spiritual union with Him was Paul's highest ideal of life. He counted it a great honor to preach the "mystery of Christ." To be in Christ was his "hope of glory," and to be without Christ was to be "without hope in this world." When we are baptized into Christ we become "new creatures." Our bodies become "members of Christ." We are "one body in Christ," and are "of the body of Christ." He is the "Head of the Church," and we are expected to "grow up in Him." "For in one Spirit were we all baptized into one body."

2. Ethical and Spiritual Union.—Paul had a penetrating mind which with divine inspiration enabled him to see the full meaning of baptism. He had also a poetic instinct which kept the truth vividly before him and led him to clothe it in striking and highly expressive form of thought. Union with Christ, as he taught it, was not only formal and legal, but also ethical and spiritual. It was not only becoming a disciple and having Christ for our legal representative and substitute; it was also

an entering into sympathy with Him, having His thoughts, feelings, and purposes, and being made partakers of the fulness of His spiritual life. This fellowship with Christ required true and full repentance and faith; and Paul taught that repentance meant a "crucifixion of the flesh" with its affections and lusts. It was a "putting to death of the old man," a death and burial unto sin, a complete reformation in life and character. Faith also, as he taught it, was not simply a general belief, but an actual taking hold of Christ as Savior and Lord. It was an "engrafting into Christ," as a branch into a "good olive-tree." It was putting on a new man. It was putting on Christ, becoming a member of His body and living the Christ-life. All of this was required and taught in baptism which ceremonially and by the grace of God spiritually brought those who received it into union with Christ. "For as many of you as have baptized into Christ did put on Christ."

"Baptized into Christ," says Ellicott, "means into communion with Him, and incorporation into His mystical body. 'To put on Christ' is a strong expression denoting the complete assumption of the nature, etc., of another. It implies a union with Christ of so true and so complete a nature that we are brought into one kindred and one form with Him." Baptism, therefore, signifies and graciously seals our regeneration and our complete engrafting or incorporation into Christ.

3. We Died with Him.—This high doctrine of immersion into Christ involves a union with Him in His death and in His resurrection; and Paul teaches that, as death is the penalty of sin, our baptismal union with Christ should, and by the grace of God does, release us from the penalty and the power of sin, and also gives us perfect freedom from the ceremonial law and from all the "rudiments of the world." He states this doctrine very clearly when he says (Rom. vi. 23, and viii. 1), "The wages of sin is death"; and "There is therefore now no condemnation to them that are in Christ Jesus." Death is the penalty of sin; and by virtue of our union with Christ we died with Him, and hence are free. This is a fundamental doctrine in Paul's theology, and we can not understand his teaching unless we keep it in mind. He says (Rom. vii. 1, 6): "The law hath dominion over a man for so long time as he liveth. . . . But now we have been discharged from the law, having died to that wherein we were holden." Union with Christ in His death and in His spiritual life is the essential thought in Paul's argument. The same thought appears in all of his epistles. He says: "For in one Spirit were we all baptized into one body" (1 Cor. xii. 13); "I have been crucified with Christ. . . . For if righteousness is through the law, then Christ died for naught" (Gal. ii. 20, 21); "But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ . . . having

abolished in his flesh the enmity, even the law of commandments contained in ordinances" (Ephes. ii. 13); "If ye died with Christ from the rudiments of the world, why, as tho living in the world, do ye subject yourselves to ordinances?" (Col. ii. 20). The death of Christ was essential to our salvation; and by virtue of our union with Him, we become partakers of all the benefits of His life and death, and also secure the spiritual life and glory of His resurrection.

This doctrine Paul emphasizes in two famous passages which we shall consider in the following sections; and in another section we shall find that Peter teaches the same truth when he says "Baptism doth now save you."

Section IV.—(e) Baptism Secures Holiness

A Great Truth.—Baptism into Christ brings us into union with Him in His crucifixion, burial, and resurrection; and hence destroys the power of sin in us and makes us partakers of His spiritual life. "Or are ye ignorant that all we who were baptized [εἰς] into Christ Jesus were baptized [εἰς] into his death? We were buried therefore with him [*Συνετάφημεν οὖν αὐτῷ*] through baptism into death [*διὰ τοῦ βαπτίσματος εἰς τὸν θάνατου*], that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with

him [*Εἰ γὰρ σύμφυτοι γεγόναμεν*] by the likeness of his death [*τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ*], we shall be also by the likeness of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin. . . . Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus" (Rom. vi. 3–11).

1. Salvation by Grace.—The argument of the apostle is to show that the doctrine of salvation by grace does not encourage one to continue in sin, but requires holiness in life. He first states fully and clearly the doctrine of grace. Quoting from the Psalms, he says (iv. 7): "Blessed are they whose iniquities are forgiven, and whose sins are covered." This blessedness of divine favor comes through faith in Christ, "who was delivered up for our trespasses, and was raised for our justification" (iv. 25). Hence by a legal and vital union with Him, and not by our own merits or good works, our salvation is secured. God commendeth His love toward us in that while we were yet sinners Christ died for us. Much more then, being now justified by His blood, shall we be saved from the wrath of God through Him (v. 8, 9). Where then is the necessity of a holy life? May we not accept the Antinomian theory and continue in sin that grace may abound? "God forbid," says the apostle; "we who died to sin, how shall we any longer live

therein?" To die unto sin, in the apostle's language means, as we have seen, to crucify the flesh with the affections and lusts. It meant also to be in legal and spiritual union with Christ in His death on account of sin. Christ died for us and we are justified by virtue of our union with Him in His death. This is an essential doctrine of Christianity. It is taught in baptism. "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?"

2. The Argument of the Apostle.—Paul's doctrine of baptism as an immersion into Christ is an essential idea in his argument, and unless we keep this fact in mind we shall fail to discover his teaching in the passage before us. The grammatical subject of the sentence is, "All we who were baptized into Christ." This subject contains the entire doctrine of baptismal union with Christ. The predicate states an important fact concerning this subject. It says: "All we who were baptized into Christ *were baptized into his death.*" This is not simply a statement of an historic fact; it is a logical deduction from the subject. The well-known doctrine of baptism into Christ is the primary and general truth from which the apostle deduces the specific doctrine of baptism into His death. The observance of the logical relation of these two truths would have kept many from the error that the latter is the primary truth to be represented in the ceremony. According to Paul, baptism into Christ is

the major proposition, and logically includes baptism into His death. He speaks of death because the death of Christ on account of sin was an essential fact in the atonement, and because he wished to teach that all who shared in this sacrificial death should account themselves dead to sin. The suggestion of a baptism into death did not come from the mode of the ceremony, as some have supposed, but from its nature and purpose. The statement has no reference to mode. It certainly does not command, nor even suggest, that the ceremony must be after the likeness of a death or a burial. It simply asserts that Christian baptism, in whatever mode it may have been administered, was designed to bring us into such relation to Christ as to make us sharers with Him in His death on account of sin. Baptism into His death is an important truth; but it is here stated only as a logical inference from the greater truth of baptism into Christ.

3. Burial with Christ, an inference from the doctrine, not from the ceremony. The apostle continues his argument and draws a further inference from the inference already stated. He says: "We were buried therefore with him through baptism into death." The word "therefore" clearly indicates that this statement is a deduction from the preceding truth. The burial was through (διὰ), by means of, baptism into death. In the Greek, the words "baptism" and "death" have each an article, which indicates that the afore-mentioned

baptism into Christ and death with Christ are meant. The words "with him" also connect this statement with the primary truth. The idea of a burial with Christ is therefore a deduction from a deduction, and can not be the primary truth to be represented in baptism. We were buried with Christ through our baptism into His death, and we were baptized into His death by virtue of our baptism into Him. That is, our baptismal union with Christ secures all the benefits of His sacrificial death and fully identifies us with Him. This truth is very appropriate and forcible in an argument against the Antinomians. To be dead and buried meant that they should be entirely free from the allurements and power of sin. It was an axiom with Paul (Rom. vii. 1) that death and burial freed one from the law which ruled him in life. To be buried with Christ meant to be entirely free from the law of sin.

4. NEWNESS OF LIFE is declared to be the purpose of our union with Christ. We were baptized into Him and into His death, and consequently were buried with Him, that (ἵνα), in order that, "like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." The apostle recognizes the twofold purpose of baptism, cleansing from sin and spiritual union with Christ. It is more than repentance, death unto sin, and a washing away of sin. It required also discipleship, with faith, obe-

dience, activity in holy life. This is a strong point in the argument against Antinomianism. It is impossible for the true Christian to continue in sin: "For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection."

5. PLANTED WITH HIM.—"United with him by the likeness of his death" is a form of statement that requires some attention. In the old version it is translated, "If we have been planted together," etc. This form of expression has led some to think that the apostle had in mind immersion into water as a mode of baptism. But the word "planted" has no thought of an act like that of putting seed into the ground. It means simply a growing from the same stock. The Greek word is *σύμφυτοι*. The word *φύω*, according to the lexicons, means to bring forth, to beget, and in the passive to grow, to spring up, to be born. The preposition *συν* means with, or together. Hence the word means to grow together and consequently to be in vital union. This is the opinion of our best writers. Beza translated it "made partakers"; Grotius, "united, grown together"; Calvin, Bishop Hall, and Hammond, "grafted into Christ"; Stuart, "homogeneous"; Olshausen, "growing up with Christ in one unity"; Ellicott, "become united"; J. F. and B., "become formed together." The Revised Version correctly translates it, "If we have become united with him by the likeness of his death," or, as in the margin,

"United with the likeness," etc. The word "planted" was used by the old translators not to express an act but a condition. The thought is simply and only close fellowship with Christ. The idea of dipping into water as a mode of baptism has therefore no foundation or suggestion in the passage. "The likeness of his death" can have no reference to a dipping into water, for the apostle in the next verse explains it as "being crucified with him." "Knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin." To be crucified with Christ is to be in such vital union with Him as to feel the sting of sin, to be stricken with grief because of sin, to mortify the old man with all evil affections and lusts, to be in true sympathy with Him in His death on account of sin, and to join with Him even unto death in opposition to all sin. If repentance be genuine and thorough, it will be an experience in true likeness of Christ's death, and with faith will bring us into union with Christ in His death. The apostle clearly teaches that if we have been truly united to Him in the likeness of His death, we shall be free from the power and the curse of sin. Wherefore he adds: "For he that hath died is justified from sin."

6. The Likeness of His Death.—Repentance and separation from sin are of vastly greater importance than a mode of baptism. The water of

baptism, in whatever way applied, symbolizes the washing away of sin. Paul understands this and calls our attention, not to the mode, but to the spiritual meaning of the ceremony. After dipping into water had come into use, the words of the apostle might seem to favor this mode, and many writers refer to the passage as teaching the doctrine of "the watery grave." But there is in reality no likeness between Christ's death and a dipping into water, and it is nowhere commanded, or even suggested, that baptism must be after the likeness of His burial. Those who think that this passage teaches or implies dipping into water, as the apostolic mode of baptism, reach this conclusion by erroneously assuming that Christian baptism is primarily and essentially a dipping into water, rather than a mersion into Christ. Secondly, they err in reversing the logical order of the apostle's statement, and making burial a primary truth rather than an inference, as the apostle gives it, from the greater doctrine of baptismal union with Christ. Thirdly, they misinterpret the expressions, "baptized into death" and "buried with him by our baptism into death," by giving them a ceremonial rather than an ethical signification. It should be remembered, however, that Paul says nothing about the mode. He is not arguing about the mode and draws no inference from it. Not the form, but the substance, or spiritual significance, is kept in view. His argument is manifestly in behalf of holy life.

He teaches that baptism, in whatever mode administered, was designed to bring us into such union with Christ as to make us one with Him in His crucifixion, and also in His death and burial and resurrection. He refers to baptism because its entire purpose is to teach holiness through spiritual cleansing and union with Christ. He speaks of being baptized into death and of being buried with Christ in order to impress upon all the baptized the necessity of being dead to sin. He speaks of being risen with Christ in order to show the necessity in true Christians of active, holy life.

7. Living in Christ.—"But if we died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For the death that he died, he died unto sin once; but the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin but alive unto God in Christ Jesus." Calvin in his Commentary says: "The apostle proves that Christ destroys sin in His people, from the effects of baptism by which we are initiated into the faith of the Messiah. For we, without controversy, put on Christ in baptism, and are baptized on this condition that we may be one with Him. Paul thus assumes another principle, that we may then truly grow into the body of Christ, when His death produces its own fruit in us who believe. Nay, he teaches us that this fellowship of His death

is chiefly to be regarded in baptism, for washing alone is not professed in this initiatory ordinance, but mortification, and the death of the 'old man'; whence the efficacy of Christ's death shows itself from the moment we are received into His grace." The conclusion of the apostle's argument is, "Let not sin therefore reign in your mortal body. . . . But present yourselves unto God, as alive from the dead." The argument shows that the purpose is to teach the necessity of holiness in a Christian. The doctrine of baptism as it appears in the argument is, that the ceremony is designed to bring us into such union with Christ as to make us partakers of all the benefits of His death and resurrection. Its proper result is perfect holiness, for sin is inconsistent with union with Christ; and hence holiness of life is one of the gracious results of baptism.

Section V.—(f) Baptism Secures Freedom

The Law is Fulfilled.—Having been baptized into Christ, we have fulfilled the law in Him. "For in him dwelleth all the fulness of the Godhead bodily, and in him ye are made full, who is the head of all principality and power; in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with him in baptism, wherein ye were also

raised with him, through faith in the working of God, who raised him from the dead." "If ye died with Christ from the rudiments of the world, why, as tho, living in the world, do ye subject yourselves to ordinances?" (Col. ii. 9–20).

1. THE ARGUMENT.—In order to understand this statement concerning baptism, it is necessary to examine briefly the argument of which it forms a part. The apostle is here teaching that by our union with Christ we are delivered from the ceremonial law, and from all the "rudiments of the world." For "Christ is the end of the law unto righteousness to every one that believeth"; and hence baptism into Him secures the glorious liberty of the sons of God. Against this true freedom are the errors of Antinomianism on the one hand, and of legalism on the other hand—errors which, beginning in flowery paths, lead in different directions, but end alike in the dismal swamps of immorality. In the first men said: God is good and gracious, we may therefore continue in sin that grace may abound. In the second they said: There is a charm in whatever has come from the fathers which, if received and followed, will secure our salvation, tho our lives be filled with sin. Against these errors the apostles often contended. In the Epistle to the Romans, as we have seen, Paul used the doctrine of baptism to refute the first, and to teach the necessity of freedom from sin. In his Epistle to the Colossians he uses the same doctrine with equal

force to refute the other, and to teach freedom from the bondage of superstition, traditionalism, and legalism.

2. CHRIST IS ALL.—The argument of the apostle is perfect and sublime. He sets forth in the first chapter (Col. i. 13–20) the greatness of Christ, as a Savior in whom all fulness dwells, and as the head of the Church in whom alone we have hope of salvation. He then (ii. 7) exhorts all Christians to abide in Him, and then warns all against the false philosophy which has so often led men to think more of some custom or charm than of Christ. He says (ii. 8): "Take heed lest there shall be any that maketh spoil of you through his philosophy and vain deceit, after the traditions of men, after the rudiments of the world and not after Christ." This evidently refers to the superstitious observance of whatever may be received by tradition. It includes also ceremonialism and legalism, for the apostle in a following verse says (ii. 14): "He hath blotted out the bond written in ordinances that was against us," etc. To overthrow the error of legalism, the apostle presents a perfectly logical argument.

The first, or major, proposition is (Col. ii. 9), "For in him dwelleth all the fulness of the Godhead bodily."

The "for" connects the argument with the error against which he has warned them. The proposition is a statement of the divinity of Christ. It

affirms that He is absolutely perfect, and that the fulness of divinity dwells in the man Christ Jesus, "who is the image of the invisible God." "All things have been created through him and unto him," and in him all fulness dwells.

The second, or minor, proposition is (ii. 10): "And in him are ye made full who is the head of all principality and power."

THE GREATEST THING IN THE WORLD.—To be in Christ was Paul's highest ideal of religion and of life. He speaks of it in all his epistles. He counts it a glory to proclaim the mystery of Christ. He teaches that baptism is an immersion "into Christ," and that in our baptism we "put on Christ" and become legally and also ethically one with Him. The Lord's Supper is "the communion" of the body and the blood of Christ. In Him we become "new creatures." He is "the head" and we become "members" of His body, and in Him we have all things. Our Lord teaches the same truth when He says (John xv. 7): "If ye abide in me and my words abide in you, ask whatsoever ye will and it shall be done unto you." He is infinite and His atonement is perfect. Whatsoever is lacking in us is "made full" in Him. We are complete in Him.

3. THREE GREAT TRUTHS.—This proposition, the apostle proceeds to show, contains three important and closely related truths: (1) Having been baptized into legal and spiritual union with

Christ we were circumcised with Him; "in whom ye were also circumcised with a circumcision not made with hands, in putting off of the body of the flesh, in the circumcision of Christ" (Col. ii. 11). The "putting off of the body of the flesh" takes place in our repentance, and in the washing away of sins in baptism which also bring us into such union with Christ as to make us partakers of His circumcision and of His complete fulfilment of the law. Hence in our union with Christ we have fulfilled all obligations to the ceremonial law. (2) By our baptismal union with Christ we have also been crucified and buried with Him — "having been buried with him in baptism" (ii. 12). It was an axiom of Paul, as stated before, that all obligations to law ceased at death; and hence in Christ's death and burial we who are baptized with Him are released from all obligation to the Old-Testament law; Christ "having blotted out the bond written in the ordinances that was against us, which was contrary to us; and he hath taken it out of the way, nailing it to the cross" (ii. 14). (3) We also become partakers of Christ's resurrection by virtue of our baptism, "wherein ye were also raised with him through faith in the working of God, who raised him from the dead. And you, being dead through your trespasses and the uncircumcision of your flesh, you, I say, did he quicken together with him, having forgiven us all our trespasses" (ii. 12, 13). Thus by being baptized into Christ, our "life is hid with

Christ in God," and we are complete in Him. In His holy life we have fulfilled the law; in His death and burial we are released from the covenant of works, and in His resurrection we are raised up into His spiritual kingdom and become free from all law, except the law of holiness and of love.

4. THE CONCLUSION of the argument is clearly stated: "Let no man therefore judge you in meat, or in drink, or in respect of a feast day, or a new moon, or a Sabbath day, which are a shadow of things to come; but the body is Christ's."

The "therefore" places this statement in the logical conclusion of the argument, and shows clearly that his purpose is, not to teach a doctrine of baptism, but to use the well-known doctrine of baptismal union with Christ in forever setting aside the vain deceit of legalism, ceremonialism, traditionalism, and all other rudiments of the world. "If ye died with Christ from the rudiments of the world, why, as tho living in the world, do ye subject yourselves to ordinances?" Even baptism as a mere ceremony can not save us. There is no virtue in some special mode of action. It is not, in this respect, superior to other ceremonies. It is superior only in its origin and in its gracious results. But when administered in the name of the Lord, and accompanied by the Holy Spirit, it brings us into union with Christ, by whom we are delivered from all bondage and granted the glorious liberty of the children of God.

5. Sprinkling More Appropriate and Suggestive than Dipping.—"Having been buried with him in baptism" is a form of expression which, like the similar passage in Romans, has seemed to many to teach, or at least to imply, that dipping into water was the apostolic mode of baptism.

Imagination often discovers in some rocky crag a face or other form, like "The Great Stone Face," or a "snowy cross," which when pointed out will always be observed, and may appear so distinct as to suggest that the mountain might have been constructed to show the form. An imaginative observer once discovered in a beautiful picture that certain objects with their reflections and shadows formed an outline of a huge pelican, and thereafter all who saw the imaginary form lost sight of the purpose and the real beauty of the picture.

The dipping of a person into water may seem to have some likeness to Christ's burial and resurrection. But was it the purpose of the apostle to teach this as the required mode of baptism? In answer to this question we may, with Dean Alford, admit a likeness, and still insist that "to maintain from such a circumstance that immersion is necessary in baptism is surely the merest trifling, and a resuscitation of the very ceremonial spirit which the apostle is here arguing against." Surely no one who has studied the argument of the apostle can say that it is his purpose here to teach a mode of baptism. His words do not even imply that

dipping was the apostolic mode, because Paul everywhere speaks of baptism as an immersion into Christ, and the entire purpose and force of his argument is to show that being in Him, we are freed from the law and receive new life. The mode of the ceremony has nothing to do with the argument. The force is in its meaning and purpose. The old ceremony of sprinkling was regarded by all as bringing one into a special relation to God. A similar form would be well understood as bringing one into a holy relation to Christ. "Having been buried with him in baptism" expressed exactly what the apostle wished to teach, namely, that our baptismal union with Christ made us partakers of all the benefits of His death, and hence freed us from the law. A dipping into water would not have expressed this idea, and would have confused the symbolism. Dipping may seem to us to have some likeness to a burial and resurrection; but dipping is not immersion, and, as we have already shown, would not in the apostle's time have been expressed by *baptizo*. Had he used a simple form of *bapto*, the word might have implied a dipping. The Greeks to whom he wrote understood baptism to mean an introduction into a new condition or estate. Paul's doctrine of immersion into Christ was in harmony with the Greek idea, and contained also the glad tidings of freedom in Him, one of the gracious results of baptism.

Section VI.—(g) Baptism Secures Salvation

CHRIST AND THE ARK.—"The long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved through water; which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ" (1 Peter iii. 21).

"According to his mercy he saved us, through the washing of regeneration and renewing of the Holy Ghost, which he poured out upon us richly, through Jesus Christ our Savior" (Titus iii. 5).

Peter by inspiration tells us that salvation from the flood in the ark was a true picture of salvation from death by Christ, a picture which, he says, is reproduced in baptism, and which therefore expresses his doctrine of the nature and purpose of the ceremony.

The ancient world was sinful, and this sin must be washed away. This meant the death of the sinner, if left to himself. But God was merciful and provided an ark for those who believed His word and sought His grace. His long-suffering waited while the ark was preparing. When the fulness of time had come, the ark was ready, and Noah and his family, giving heed to the call of God, entered "and the Lord shut him in." The water then

came and destroyed the sinful world, but by divine grace saved him and his; for the ark, altho the cleansing water fell also upon it, could not be overwhelmed, and by its sustaining power all who found refuge in it were saved. Thus, says the apostle, "Baptism after a true likeness doth now save you."

1. Baptized into Christ.—It may be difficult to determine exactly what elements of the picture are included in the antitype. It is certain, however, that immersion into water is not thought of as a saving ordinance. Those who were thus immersed were drowned; while those whom the falling water caused to enter the ark were kept out of the water and were saved. The ark was the saving instrumentality, "wherein," εἰς ἥν, they "were saved through water," δι' ὕδατος. In the margin of the Revised Version it is translated, "into which few, that is, eight souls, were brought safely through water." The flood was sent to wash away the sin of the world. Complete cleansing of the sinner means destruction and death to all who are out of Christ. Baptism was designed to bring us into Christ, and when God shuts us in we are saved in Him. The purification symbolized by the water must be in union with Christ. He died for us, and when we are baptized into Him we are baptized into His death, as Paul teaches. In Him, therefore, we are brought safely through the cleansing flood. The essential idea of the ceremony is not a putting into the water, but an induction into Christ.

The picture which the apostle sets before us teaches that the water of baptism falling upon us brings us into Christ and cleanses us in union with Him. Dipping the person into the water, as the essential act of baptism, is out of harmony with this picture and with all the teachings of Scripture.

The baptism that saves is not the ceremony alone, but the gracious cleansing which the ceremony represents and requires. The apostle distinctly says: "It is not the outward cleansing, not the formal separation from the world and from worldly customs, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ." The baptism that saves touches the heart, purifies the conscience, and awakens a sincere longing after God. Peter describes it as "the interrogation of a good conscience toward God." In the margin it is translated "inquiry or appeal." The word implies simply an aroused spiritual nature. It is, perhaps, the same as David experienced when he said: "My soul thirsteth after thee, as a weary land"; and the same that our Lord had in mind when He said: "Blessed are they which hunger and thirst after righteousness, for they shall be filled." A true seeking after God, an inquiry or an appeal of a good conscience toward God, is the first cry of a regenerated soul.

2. Washing and Renewing.—Paul teaches the same truth when he says (Titus iii. 5): "According

to his mercy he saved us, through the washing of regeneration and renewing of the Holy Ghost which he poured out upon us richly, through Jesus Christ our Savior." The ceremony alone can not awaken the spiritual nature and save us, but it is designed to be a means of grace, and may thus be connected with our salvation. It may both awaken and express the desire of the soul for God. It may also convey the answer of God to the soul. It assures us that in Christ we have full pardon and perfect safety, and it may be the means through which the Spirit will speak the word of peace to the awakened soul. It is indeed the divinely appointed means to this end. Alexander Campbell had a glimpse of this truth when he said ("Baptism," p. 258): "It was understood to be a symbol of moral purification —a washing away of sin in a figure, declarative of a true and real remission of sin—a formal and definite release of the conscience from the feeling of guilt and all its condemnatory power." It is the ceremony of adoption in which God says to the awakened soul that he is not only released from the bondage of sin, but is also accepted in Christ and granted all the blessings of the Gospel. These spiritual and ethical effects are parts of the cleansing process and are included in the design of baptism.

3. SALVATION in the picture before us is not complete without the ark. The awakened spiritual nature finds refuge only in Christ. Peter rec-

ognizes and teaches this truth when he speaks of "the interrogation of a good conscience toward God through the resurrection of Jesus Christ." Baptism brings us into union with Christ and enables us to share in all His triumphs. He arose from the dead, as the ark arose above the flood; and so all who are in Him are saved from death and arise to newness of life. Resurrection with Christ is, as Paul also teaches, a result of our baptism into Christ. It is not necessary that the resurrection be represented in the mode of baptism in order to be received and enjoyed. The essential fact is to be in Christ. We arise with Him by virtue of our union with Him. We are crucified with Him when we crucify the flesh with its affection and lusts. We are buried after the likeness of His death when we cast off the body of sin. We arise after the likeness of His resurrection when in Him we awake to newness of life. But all of these soul experiences as well as all other benefits of His mediatorial death come to us only by virtue of our union with Him. Hence baptism as a formal and symbolic induction into Christ may be the means of an ethical and spiritual union, and thus by divine grace secure our salvation.

4. In Christ.—The Scripture in the passages which we have examined shows very clearly that the purpose of baptism was to teach a great truth concerning the necessity of cleansing and of induction into Christ. It was a divinely appointed symbol

and seal of cleansing and of official introduction into discipleship; and it was a solemn appeal both of the individual and of the Church to God for spiritual cleansing and true fellowship with Christ. Its mystical or gracious effects were in harmony with its nature as a ceremony. It taught those who received it to desire and to hope for the gift of the Spirit, the washing away of sin, regeneration, spiritual union with Christ, power to live a holy life in union with Him, freedom from all the rudiments of the world, and complete salvation. These facts show the importance of the ceremony and its exact relation to the grace which it was designed to represent and convey. It symbolizes cleansing and induction into Christ, and by divine grace secured true cleansing and adoption into the family of God. "For," said the apostle (Gal. iii. 26), "ye are all the sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ."

CHAPTER VIII

THE MODE OF BAPTISM

"The art of a thing is, first, its aim, and next, its manner of accomplishment."—BOVÉE.

"Then answered Peter, Can any man *forbid water*, that these should not be baptized?"—*Acts* x. 47.

"Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—*Heb.* x. 22.

Section I.—The Mode Important, but Not Essential

1. NO FORMS ENJOINED.—It is remarkable how little is said in the New Testament concerning the forms and modes of Christian service. The Church was organized, its ordinances established, its ministers ordained, its sacraments instituted, and it was sent into all the world to make disciples of all nations and to continue to the end of time; but no account is given of the exact form or mode of any of these important services. The facts are stated and general principles are made clear; but in the mode of organizing a church, in the manner of choosing and installing officers, in the forms of

worship, in the mode of administering the sacraments, and in other important services, many questions arise for which the Scriptures give only general answers.

2. General Principles.—In baptism we are taught, and Christians generally acknowledge that the ceremony should be administered by one who is rightly qualified to baptize; that the candidate should be, according to Scriptural directions, acceptable to Christ as a disciple; that water should be used upon the person in the ceremony; that the words as given by our Lord should be repeated, and that prayer should be offered for the baptized and instruction given him to do all that the Lord has commanded. But these principles are not fully defined in Scripture, and no exact rules are given for their application. Consequently there may be variations in their use without invalidating the ceremony. The person baptizing may not be altogether what he should be, and his credentials may not be in all respects satisfactory; the candidate may not have all the qualifications of a full-grown disciple; the water may not be perfectly pure, and may be used in a quantity or in a mode that is not exactly in harmony with Scriptural example; the words of the ceremony may not be exactly as given by our Lord, and there may be errors of pronunciation or of emphasis; the prayer and the instruction and other accompaniments may not be in all respects according to Scripture; and yet the bap-

tism may be a true baptism. Heavenly treasures may be contained in earthly, and even in broken vessels. Our trust is not in the ceremony, but in the grace of God. No ceremony in human hands can be altogether perfect. There is room at all points for the exercise of humility and of charity.

3. Sources of Light.—We must not, however, go to the other extreme and assume that there is no value in the ceremony and in its mode of administration. The apostles, under the Lord's direction, established baptism and certainly followed some appropriate and well-understood form of service which, tho not regarded as essential, was best adapted to embody and convey the essential thought of the ceremony. For this reason the apostolic mode should be followed by all. The Scriptures do not fully describe this mode, but we are not left without sufficient light. We have, in fact, three sources of information, each of which gives us important facts, and all combined make the truth, as we think, perfectly clear. This light is found (1) in the customs and ceremonies of the Jews at the time of Christ and in their use of the word baptize; (2) in statements of Scripture which directly or indirectly suggest or imply the mode of service; and (3) in the history of the ceremony in the early Church after the apostles. To each of these we shall now give some attention.

Section II.—The Mode of Baptism in Ceremonial Purification

1. The Law of Continuity.—All New-Testament institutions took their form from customs already existing. The Lord did not create entirely new ordinances. He simply took parts of the old, like buds upon the tree, and lifting them into a higher service, filled them with new thought and life. He did not, indeed, put the new wine into old wine-skins, but neither did He discard the use of wine-skins. His ceremonies are new, and yet they follow the thought and use of the old. The Church, for example, was a new organization, but it did not differ greatly from the synagog. The Lord's Supper was a new ceremony, but it was, in its materials and use as well as in its spiritual significance, an outgrowth from the Passover. In like manner Christian baptism, we may confidently assume, had both in thought and in form a pre-existing germ in some important Old-Testament ceremony. What was the sacred rite from which this divine ordinance received its substance and its mode of administration?

2. John's Baptism a Purification. — In a former chapter we have fully shown that the ancient ceremony of purification was given by divine authority and, at the time of Christ, was held in high esteem; that it was regarded by those who re-

ceived it as bringing them into a holy estate and into special favor with God; that it was called baptism, and that it was administered by sprinkling water upon the person. We have shown also that the ceremony which John administered was closely related to this ancient rite; that it was regarded by those who received it as bringing them into a special preparation for Christ; that it was called baptism, and that it was administered by sprinkling or pouring water from a running stream upon the person.

Christian Baptism was Closely Related to the ceremony which John administered. John baptized "into repentance" as a preparation for Christ. The disciples baptized "into the name of Christ." In both cases the ceremony symbolized the washing away of sin and introduction into a holy estate. They were manifestly alike in their general meaning and purpose, and may be readily traced to the same source. It will be remembered that we have no account of the institution of baptism, such as we have of the Lord's Supper. In the Great Commission our Lord gave it a definite purpose and commanded its administration, but did not describe its mode, because it had been already in use. Its origin takes us back to John. The disciples, under the Lord's direction, seem to have taken the ceremony essentially as John administered it, and applied it to its new purpose. But John's baptism brings us back to ceremonial puri-

fication, which, as we have seen, contained the elements and the essential idea of baptism. The ceremony may have had variations in its mode of administration, but there was no other rite or custom of the times that so well fulfilled the requirements of baptism as did this. In fact, it is directly connected with the apostolic ceremony in the Gospel narrative. It was on a question of purification (John iii. 25) that one of John's disciples disputed with a Jew in speaking of the superior merits of Christ's baptism. When the question was referred to John, he acknowledged the higher purpose of the new ceremony, but said nothing to indicate that he did not regard it as a special purification. This in itself is sufficient to prove that the new ceremony was derived from the old and was not essentially different in its nature and mode.

3. No Change of Mode.—We do not affirm that baptism was exactly the same as the Jewish ceremony. Each had its own purpose, and may have added or omitted certain features as its needs required. But if the Christian ceremony had differed from the familiar form in its essential act, the difference would certainly have been noted. If it had been entirely a new ceremony, it would have been fully described. The absence of all statements of mode shows conclusively that the form was familiar to all, easy of application, and readily understood in its special use. This was true only of the simple ceremony of sprinkling. We agree

with Dr. Carson in saying: "Whatever difference there may have been in other respects between the baptism of John and the baptism of Christ, there could have been no difference in the mode." Hence all the facts which show that the former was closely related to ceremonial purification and followed the ancient mode are effective in showing that the latter was of the same nature and followed essentially the same mode. It will be well to recall the facts stated in former chapters in speaking of the mode of the ancient ceremony and of that administered by John. The facts show clearly, as we think, that in all cases sprinkling was the authorized and accepted mode of applying the water to the person. The amount of water used may have been more or less in different circumstances. The recognized symbolism was fulfilled in applying the water to the person. The essential idea of the ceremony in all cases was that which entered into the thought of the prophet when he was describing the restoration of Israel. He said (Ezek. xxxvi. 25): "I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you." Baptism expresses the same thought, and being a fulfilment of this prophecy, must needs be in harmony with its symbolism.

4. The Burden of Proof.—It will be necessary for those who believe that baptism was invari-

ably administered by dipping to disprove the facts stated in the preceding sections, and to show: (1) that the ceremony of purification, at the time of Christ, was administered by dipping the person into the water; (2) that John did not follow the ancient Scriptural mode, but conformed to an unauthorized custom coming from some pharisaic, Egyptian, or Roman origin; and (3) having shown that dipping was the invariable mode, it will be necessary to show that both John and also Jesus taught that this act was not simply for cleansing, but that "the act of dipping into water was the essential act of the ceremony, and without this distinctive action there could be no baptism." In other words, it will be necessary to prove that baptism had no relation to the ceremony of purification, but embodied an entirely different idea.

5. No Evidence of Dipping.—There is no evidence that at the time of Christ the ceremony of purification was administered by dipping the person into water, and there certainly was no other Jewish rite which had this act as its distinguishing characteristic. There were ancient religious ceremonies in Egypt and also in Greece and Rome in which the person plunged himself, or in some cases may have been plunged by a priest, into the sacred waters of those countries for superstitious effect. In India from early times to the present day the pious Hindu plunged into the Ganges to wash away his sins. These heathen superstitions had an

effect on the Christian ceremonies of the second and third centuries, as we shall show at another place, but it is impossible that either John or Jesus could have adopted a ceremony from these sources. Some Pharisees, in order to show that they were more holy than others, may have completely submerged themselves in the water. At a later date, when ceremonialism had brought forth its full fruit, this seems to have been required of proselytes and others. But the water-pots of stone at the door, "set there after the Jews' manner of purifying," are a substantial proof that, at the time of Christ, dipping was not required, and was not even recognized.

6. The Law Required Sprinkling.—John's baptism in its authority and purpose was from heaven. But in so far as he had no special revelation, he was careful to follow Scriptural precept and example. He had no regard for pharisaical tradition or opinion. His baptism was recognized as a purification, and in fulfilling all legal righteousness he could not have done otherwise than follow the law which required sprinkling. Our Lord did not accept the traditions of the elders, nor follow the rules of the Pharisees. He did not take His ceremonies from human customs, but from divine institutions. He came, not to destroy the law or the prophets, but to fulfil. The law and the prophets said sprinkle, and there is no evidence that our Lord changed this mode of service.

7. A CEREMONY OF CLEANSING. — Whatever mode was used, the idea of cleansing was always present. Even if some cases of dipping could be proved, the question would still remain, Was it because the act of dipping was necessary, or because a more complete cleansing was desired? Even if it could be proved that, at the time of Christ, the custom of dipping had come into use, the change of form would not make the ceremony any other than for purification, and would not invalidate a cleansing according to the more ancient and the Scriptural mode. The custom of dipping, if already established, would not in itself prove that this act was essential to the ceremony. But there is no evidence that that custom had as yet come into use, much less that the idea of cleansing had given place to dipping as the essential idea of the ceremony.

Section III.—Baptism Means Induction

1. IMMERSION.—It is said that "the scholarship of the world" admits that the word baptism means immersion, and upon this meaning rests the entire foundation and force of the argument of those who insist on dipping the person into the water. We do not dispute this meaning, altho we think the idea is better expressed by the word mersion, induction, or initiation. We agree with the following statements of eminent Baptist writers, altho we reject their inferences and conclusions:

Dr. Dagg: "In nearly one-half of the examples in which *baptizo* occurs in the literal sense, it signifies the immersion which attends drowning, or the sinking of ships."

Dr. Fuller: "From these examples [many passages being quoted], it is manifest that *baptizein* means to immerse."

Professor Jewett: "In baptism we are commanded to perform the act represented in the word baptize."

Dr. Conant: "The word *baptizein*, during the whole existence of the Greek as a spoken language, had a perfectly defined and unvarying import. In its literal use it meant, as has been shown, to put entirely into or under a liquid or other penetrable substance, generally water, so that the object was wholly covered by the enclosing element. By analogy it expressed the coming into a new state of life or experience, in which one was, as it were, enclosed and swallowed up so that, temporarily or permanently, he belonged wholly to it." "The Greek word expresses nothing more than the act of immersion." "The act which it described was chosen for its adaptation to set forth by lively symbolism the ground-thought of Christianity."

2. The Immersion was Not Always into Water.—These learned writers all assume, of course, that the immersion must be into water. But why into water? Do we not agree with Dr. Dagg that in Greek usage the immersion of a person into water meant to drown him? And do we not

all agree with Dr. Conant that by analogy the word may mean "the coming into a new state of life or experience"? This is what Dr. Conant calls "the ground-thought of Christianity." The essential idea of baptism, as we have fully shown, is induction, or immersion into a new state of life in the mystic circle of discipleship and in a new and holy relation to Christ. The act which we are "commanded to perform" is to induct or immerse into discipleship. We are nowhere commanded to immerse "into water." If the sprinkling of water upon one after the manner of purification was regarded by the Lord and His disciples as a proper induction or immersion into "a new state of life," then such sprinkling was baptism.

The Greek word, as Dr. Conant says, "expresses nothing more than the act of immersion." It does not in itself either define or assume the "element" into which the object is to be introduced. It does not state or imply either the manner or the means by which the induction is to be effected. We can learn the element and the mode only from the nature of the baptism and from statements connected therewith. "We are commanded," says Professor Jewett, "to perform the act represented in the word." But the command expressly states that the immersion is to be "into the name," etc., εἰς τὸ ὄνομα (Matt. xxviii. 19). Hence to dip into water is not the immersion commanded, and is entirely gratuitous and superfluous. The immersion is to

be into the new state of life involved in discipleship.

3. THE IMMERSION MUST BE PERMANENT.—It is said that the dipping into the water represents an immersion into the new life. But this is assuming what is not commanded, and substituting one immersion for another. It should be observed also that a momentary dipping into water has no analogy to the permanent abiding in the new life. Moreover, the water, in the symbolism of Scripture, does not represent the grave, and much less the body of Christ into which baptism inducts us. The water represents the cleansing power of the Spirit, who in coming down upon us washes away our sins and brings us into vital and eternal union with Christ. The sprinkling of water upon one, as in the prophecy of Ezekiel, beautifully symbolizes the essential truths of baptism. Dipping is out of harmony with this symbolism, and we can not think that the Lord and His disciples would teach such impropriety. It will be remembered also that "to dip" was not a recognized meaning of the word baptism. To dip was expressed by the Greek word *bapto*, but this word was never used in speaking of baptism. Dr. Conant has ably proved to his Baptist friends the essential difference between these words. Baptism always expressed a complete and lasting introduction into the new estate. It was used by the Greeks in speaking of sunken ships and of persons who were drowned.

The simple act of dipping into water would not have been expressed by this word. The Greeks sometimes spoke of being baptized with wine, or with debts, or by fear, when by these elements they were completely submerged, as it were, into drunkenness, or bankruptcy, or into deep distress. In each case the mode of action was different. There was no immersion into the element, but it was used as the means of introducing the person into a new estate. In each case the metaphorical meaning and the mode were made clear, not by the word itself, but by the accompanying statement.

4. Sprinkling Immersed into a Purified Estate.—The fact that the Jews used the word as a name of the ceremony of purification is in itself sufficient to show that they understood it in a metaphorical sense, and thought of it, not as an immersion into the water, but, as Dr. Carson says, "a coming into a new state of life." The ceremony was designed to produce this effect, and the name was chosen because of this fact. The name does not, therefore, indicate the mode in which the ceremony was performed. It points only to the purpose and the result. All of the Jews who understood Greek and held the ceremony of purification in high esteem knew clearly what John meant when, sprinkling the water upon those who came to him confessing their sins, he said: "I baptize you with water into repentance." The fact that he stood in the water does not prove that he dipped

them into the water, because being in the wilderness and desiring running water, he necessarily went to the river. It is expressly said that he baptized "with water" (Luke iii. 16), and "into repentance" (Matt. iii. 11), or into "the remission of sins" (Luke iii. 3), "saying unto the people that they should believe on him which should come after him, that is, on Jesus" (Acts xix. 4). The immersion was into a new state of life. We must learn the mode, not from the name, but from the ceremony.

The ancient ceremony of purification, having been given by divine authority, being held in high esteem, and having the essential element and idea of baptism, gives us a true and satisfactory basis for the new ceremony, and fully accounts for the absence of any description of the mode of its administration. Hence until it is proved that the Jews at the time of Christ invariably administered it by dipping the person into the water, and regarded this act as essential, we will be justified in accepting the evidence showing that John's baptism was administered in the ancient mode of sprinkling, and that the Christian ceremony was administered in the same manner.

Section IV.—The Scriptures Teach Sprinkling

1. The Ancient Form was Well Known.—The evidence that we have been considering is that which comes from the historic surroundings of the ceremony, and especially from the relation of the new rite to the older ceremonies which were called by the same name. We now turn our attention to the statements of Scripture to find what light they give on the mode actually used by the apostles.

It should be kept in mind, as we proceed, that since the Christian ceremony received the name of the older rite and no special definition was given to show any essential change of mode, the presumption is in favor of the familiar form of sprinkling, and the burden of proof rests upon those who desire to show that the apostles followed a different mode. It is not necessary for us to maintain that any exact form was required; but one case of sprinking recognized in the New Testament as a ceremonial baptism effectually sets aside the claim that some other mode is essential to the ceremony; and makes it necessary also for those who advocate the change to find clear and positive proof that the mode they desire is even allowable.

2. The Familiar Form Always Assumed.—The passages quoted from the New Testament in speaking of purification and of John's baptism

might be repeated here as belonging to this chapter; for the writers, being familiar with the Christian ceremony and holding it in high esteem, use the same name in speaking of the older ceremonies, and say nothing to indicate any difference of form, thus showing that all were administered in essentially the same mode. Thus Mark, who tells us, if the passage be authentic (xvi. 16), "He that believeth and is baptized shall be saved," says, without indicating any change in the ceremony (i. 4), "John came who baptized in the wilderness," and says also (vii. 4) that the Pharisees "wash themselves" (Greek, baptize) when they come from the agora. So also the Epistle to the Hebrews, which speaks of "the teaching of baptism" as among "the first principles of Christ" (vi. 2), says also (ix. 10) that the "divers washings" (Greek, baptisms) of the Old Testament were "imposed until the time of reformation." These writers recognize the different purpose of these ceremonies, but in calling them by the same name they clearly indicate that in the mode of applying the water, and perhaps in other respects, the ancient rite did not essentially differ in form from the Gospel ceremony. Hence every passage in the New Testament that speaks of baptism is a proof that the form of the old ceremony, that was called by the same name, was known and followed.

The form and name being familiar to all, there was no necessity for any definition or explanation

of the new ceremony, and accordingly we find none. We shall expect, however, to find all statements in harmony with the ancient mode; and if in any case the form of expression is inconsistent with a formal dipping into water, it will be a positive proof that such mode was not in use.

3. The Familiar Form Authorized.—The Great Commission (Matt. xxviii. 19) does not so much as mention the water to be used, but assumes that its use and the manner of using it were well known. If dipping into the water had been essential, it would have been necessary to have stated the fact, in order to exclude the other form which was revered by all. It was not necessary to speak of sprinkling, for this mode was already authorized by Scripture and by ancient and familiar usage.

4. The First Baptisms were by Sprinkling. —If the three thousand baptized on the day of Pentecost were dipped into water, we would expect in the account some statement implying a going out to the water, or some other reference to the new and difficult form of service. If, on the other hand, they followed the simple and well-known form of sprinkling pure water upon each convert, the ceremony would be easily carried out, and would be readily understood as symbolizing the washing away of sin and an introduction into a new and holy estate. In this case no explanation or other remarks concerning the mode of service would be required, and the whole account would

very naturally be exactly as we have it. It is highly improbable, if not impossible, that the number mentioned could in a part of a day be taken out to some pool and dipped into the water; and it is even more improbable that an account of such proceedings could be written without some reference to the manner and the means of its accomplishment. The record seems clearly to imply a simpler form of service, such as sprinkling.

Section V.—Special Statements of Scripture

1. They Both Went into the Water.—The first mention of the water used in baptism is in the account of the Ethiopian eunuch (Acts viii. 26–39). This man, it will be remembered, had gone up to Jerusalem to worship, and in returning through the desert toward Gaza was sitting in his chariot and reading the prophecy of Isaiah concerning the Messiah. Philip, led by the Spirit, drew near, and being invited into the chariot, began from this Scripture and "preached unto him Jesus." The Ethiopian was convinced, and they began to speak of baptism and its meaning; for, "as they went on their way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized? And he commanded the chariot to stand still; and they both went down into the water, both Philip and the eunuch; and he baptized him."

This passage is often quoted and dwelt upon as a positive proof that this baptism was by dipping, because "they both went down into the water." But the question arises whether this statement was made because it was usual for both to go into the water, or because the peculiar circumstances of the case made it necessary? If it were usual for both to go down into the water, there seems to be no reason for stating the fact in this case, and still less for the special emphasis given to the statement: "They both went down into the water, both Philip and the eunuch." The peculiar form of expression calls attention to the fact as something unusual, and clearly indicates that it was not customary in Christian baptism for both to go into the water.

Required by Circumstances.—The reason for this unusual action is found in the circumstances. They were riding in a desert, like two or three persons in a carriage on a country road, and when they came to some water which was not plentiful in that region, the man desired at once to be baptized; and, accordingly, they both got out and went down into the water. This in such circumstances they would do whatever the mode of the baptism. The going into the water shows only the eagerness of the man to receive the ceremony, and the characteristic zeal of Philip in discharging his duty. If a complete submergence into the water had been required, we would have expected some statement indicating that the water was sufficient for the

purpose. The eunuch says only: "See, water! What doth hinder me to be baptized?" It may have been a small spring by the roadside, or a shallow stream in one of the deep channels of that region. But whether little or much, it was enough for the usual ceremony, and having no means at hand for bringing out the water, they at once went down into it, and he baptized him, that is, he took some water and performed the rite which was appointed to symbolize his cleansing and induction into discipleship.

Not a Proof of Dipping.—It is a significant fact that among all the baptisms mentioned the only cases in which they went into the water were the two in which this action was made necessary, not by the nature of the ceremony, but by the circumstances of each case. John was living in the wilderness, and desiring running water for the ceremony of purification which he was appointed to administer as a preparation for Christ, he very naturally went into the Jordan and took the water from the flowing stream. There was, in his circumstances, no other way to obtain the water, and hence his going into the water does not determine his mode of baptism, and certainly does not in itself prove that he dipped the person into the water. The same was true in the case of Philip. It was necessary for them to go down into the water, but there is nothing in the account to prove an actual dipping into the water. On the contrary, the ac-

count suggests, as already stated, that in Christian baptism it was not the custom for them even to go into the water. The case before us seems to have been the first, and so far as we know, the only one of the kind in the early Church.

2. No Others Went into the Water.—Three thousand were baptized on the day of Pentecost, others were added daily, and some days later the number amounted to five thousand, but not a word is said of going out to the water. When Philip was in Samaria, a little while before meeting with the eunuch, he baptized multitudes, "both of men and women" (Acts viii. 6, 12), but there is not the slightest hint of going into the water. When Lydia and her household were baptized (Acts xvi. 15) they were at their usual place of prayer, which in this case was "by a riverside," but there is no evidence, or even suggestion, that they went into the river to baptize. There is nothing in any of these cases in favor of dipping, but the account in all cases is in harmony with the simple and sacred mode of sprinkling.

3. They Brought in Water.—In the house of Cornelius "the Holy Ghost fell on all them which heard the word" (Acts x. 44, 47). "Then answered Peter, Can any man forbid the water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of Jesus Christ."

These were the first Gentile converts, and the question naturally arose whether they should be baptized into the Church, the same as Jewish converts. Peter was led to the right answer by the Holy Spirit, and said, in substance: "Brethren, I am convinced that these who have received the Holy Ghost, as well as we, should be acknowledged as true disciples; and now I am about to call for water that they may be baptized. Can any one of you object to their reception, or forbid that water be brought in for their baptism?" Then after saying, perhaps to Cornelius, "Please have some water brought in," he gave his decision the sanction of his divine inspiration, and "commanded them to be baptized in the name of Jesus Christ."

The form of the expression, "Can any man forbid the water," is inconsistent with the idea of going out to the water and being dipped into it. The verb κωλύω means to hold back, to hinder, and in this sense to forbid. The same word is used when the Lord said (Luke xi. 52) the lawyers "hindered" those who would enter; and also when He said of the babes that were brought to Him (Luke xviii. 16), "forbid them not." Paul said (Rom. i. 13), he was "hindered," or kept back from coming. The eunuch said to Philip (Acts viii. 26), "What doth hinder me," or keep me back from being baptized? Peter said: "The Holy Ghost has spoken, and is any man able to keep back the water, or to forbid that it be brought in

for baptism?" The form of expression clearly implies that the water was to be brought in and used then and there in the room where they were assembled. The words are certainly not such as would be used if dipping were the essential idea of the ceremony. The expression is consistent only with the idea of bringing in the water and using it as in sprinkling. In this mode they were baptized into the Name of the Lord, and thus received into the Church. The Gentiles as well as the Jews are to be baptized by sprinkling.

4. Paul was Baptized Standing. — Ananias said to him: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name" (Acts xxii. 16). "And he arose and was baptized" (Acts ix. 18).

In both passages the Greek word for arise is ἀναστάς, an aorist participle, which translated exactly would be, "having stood up," be baptized, and "having stood up," he was baptized. The participle in this form implies a definite and completed act, to be followed immediately by the baptism. It excludes the idea of going out, or of any other action before that required by the following verb. The same form is used in the following expressions, and in all cases it implies an immediate action. Mary "arose" and went (Luke i. 39). The man with a withered hand "arose and stood forth" (vi. 8). The prodigal said: I will "arise" and go; and he "arose" and came (xv. 18, 20).

The Lord said to Paul: "Arise" and go (Acts ix. 11). Peter heard a voice saying: "Arise," Peter, slay and eat (xi. 7), etc. The participle in all these examples implies that its action is to be followed at once by the action of the verb. In like manner when Paul stood up, he was then and there baptized. He was baptized standing.

These incidental statements of Scripture are positive and strong proof in favor of the simple and familiar form of the ceremony. Dipping was certainly not the essential act of the ceremony. It was not even thought of.

The passage before us shows also that the essential idea of the ceremony was not an act of dipping into water, but a ceremonial cleansing with water. "Be baptized and wash away thy sins." The purpose of the ceremony was to symbolize and express the need of spiritual cleansing, which could be received by "calling on His Name." Cleansing connects the baptism with the ancient Scriptural ceremony, and the idea of dipping as the essential act is thereby excluded. It was a ceremonial washing away of sin, and an induction into "His Name."

5. The Jailer was Baptized in the Prison. —When Paul and Silas were in the jail at Philippi (Acts xvi. 33) the jailer was converted in the jail at midnight; "and he took them the same hour of the night and washed their stripes, and was baptized, he and all his immediately."

It is entirely improbable that he took them out

at midnight to some river or bath to wash their stripes and to be baptized. The narrative, in fact, shows clearly that the washing and the baptisms were in the court of the prison. It will be remembered that he had cast them into "the inner prison" (ver. 24). Then after the earthquake, "he called for lights" (ver. 29). This would, of course, bring the servants and other members of his household to him, in the outer room or court of the prison, where they would, very naturally, stay while he sprang in to the apostles. Then he "brought them out" of the inner prison (ver. 30). He did not bring them out into the street, nor at this time into his house, but into the prison court, or outer room. Here the servants and family assembled, and "they spake the word of the Lord unto him, with all that were in his house" (ver. 32); and here "he took them the same hour of the night, and washed their stripes; and was baptized, he and all his immediately" (ver. 33). The washing and the baptizing took place then and there immediately. This statement necessarily excludes any delay, such as would arise in going out to find sufficient water for a dipping; and it is entirely gratuitous and unfounded to assume that there was a commodious bathing-tank in the prison. He washed their stripes in the court of the prison, and there immediately he and all his were baptized by sprinkling. After this, "he brought them up into his house" (ver. 34). This shows that the speaking and the baptizing had

all taken place in the court of the prison; and there is no suggestion at any point that the ceremony was in any other than the familiar and sacred mode of sprinkling.

6. SPRINKLING WAS NAMED.—Ceremonial sprinkling was a baptism. The ancient law said (Num. viii. 9): "To cleanse them, sprinkle the water of expiation upon them." In the New Testament this ceremony, with others, was called baptism (Heb. ix. 10); and when the same writer said, "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. x. 22), he undoubtedly had the Christian ceremony in mind, and thus declared baptism to have been by sprinkling. It may be thought that he had the blood of Christ in view, as when he spoke of "the sprinkling of blood"; but even if this were the case, the ceremony of sprinkling is thereby rendered sacred, and is declared to be a Scriptural mode. Moreover, he joined "the blood" and "the water," and said both were "sprinkled" (ix. 19); and as both were symbols of cleansing from sin, it is necessary that the one ceremony which symbolizes this cleansing should be in a mode which so far as possible represents the whole truth. Hence sprinkling receives here the divine sanction. The expression, "having our hearts sprinkled from an evil conscience," refers, of course, to the gracious effects of baptism, but the next clause, "and our body washed with pure water," shows clearly that he had the

ceremony in view. The spiritual is expressed in the language of the ceremonial. The first clause expresses the mode and its spiritual import, the second states more directly the general purpose of the ceremony. Thus cleansing in conscience and life is here declared to be the purpose, and sprinkling the mode, of the ceremony.

Section VI.—General Teachings of Scripture

1. Ceremonial Washing was by Sprinkling. —There are many passages of Scripture that speak of baptism as a washing. Paul said: "Ye are washed" (1 Cor. vi. 11); Christ gave Himself for the Church "that he might sanctify it, having cleansed it by the washing of water with the word" (Ephes. v. 26); "he saved us through the washing of regeneration" (Titus iii. 5), etc. In all of these cases the washing certainly refers to baptism, and thereby carries with it the ancient idea and mode of the ceremony; and at the same time necessarily excludes the act of dipping, as the essential idea of the ceremony. It may be said that dipping represents complete washing; and, doubtless, this was the idea which brought this mode into use in the second and third centuries. But the thought in "washing" is upon the effect, rather than on the mode of action; and is radically different from the doctrine that "the act of dipping is essential to the ceremony." Let it be acknowledged, as Paul

teaches, that baptism is a ceremonial cleansing, and we shall not object to a bountiful supply of water; except to warn our friends of the danger of unduly exalting the ceremony, and of unconsciously teaching a dependence upon the cleansing power of the water, rather than upon the Spirit therein symbolized. A few drops of water used symbolically are as efficient as an oceanful. It is not necessary for the "seal" to be spread over the entire document. The ancient ceremony of sprinkling was regarded at all times as a complete cleansing. When the apostles, therefore, speak of baptism as a washing, the word implies that the ceremony was administered in the ancient mode of sprinkling.

2. Induction into a Holy Estate was by Sprinkling.—The passages of Scripture which speak of baptizing "into the Name of the Father," etc., "into the name of the Lord Jesus," "into one body," "into Christ," etc., all imply that the ceremony was administered by sprinkling; for the only ceremony which was understood by all as an induction into a holy estate was administered in this mode. Dipping the person into the water would have had no sacred associations and no well-recognized meaning. It would have required special explanations, and would have involved a confusion of symbols. It could not have represented and suggested an immersion into Christ; because the water was understood as representing the purifying power of the Spirit, and not the body of Christ.

Moreover, a momentary dipping would not have expressed a permanent abiding in Him. But the ancient ceremony of sprinkling needed no explanation, and fulfilled all the requirements. It symbolized purification, and represented the purifying Spirit as coming down upon the person and producing a change of character in him. It symbolized and was understood as expressing an introduction into a holy estate, and, as they believed, into the favor and special fellowship of God. It was a sacred, religious ceremony; and using a like form as an induction into Christian discipleship, clearly taught that coming into this relationship to Christ was a religious service, like entering the holy place in the Temple. It required purification of life, and suggested the divine nature of Christ. It taught the great truth which Peter recognized when he said: "Thou art the Christ, the Son of the living God." To become His disciple was, in fact, coming into the divine Presence. No other ceremony could have been so appropriate and suggestive. No other ceremony could have expressed so fully the mystery of baptism.

3. To be Buried with Christ does Not Imply a Dipping into Water.—It is thought by some that, when Paul speaks of being buried with Christ "through the baptism into his death" (Rom. vi. 4), and "buried with him in baptism" (Col. ii. 12), he teaches that the idea of burial is essential to baptism; so that to depart from this idea in

mode or meaning is to invalidate the ceremony. But it can not be that Paul designs here to teach that burial is the formative and essential idea of the ceremony, for among all the writers of the New Testament he is the only one whose words even suggest the idea, and in all other places he himself teaches that baptism is a cleansing and immersion into Christ. We must not make him contradict himself, by assuming that he here gives up his former teaching and makes burial the essential idea. In fact, in these very passages, as we have shown in a former chapter, he makes baptism into Christ the primary doctrine from which he deduces the idea of baptism into His death. "Are ye so ignorant as not to know," he says, "that all we who were baptized into Christ Jesus were baptized into his death? We were buried, therefore, with him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." The idea of burial is not therefore a primary and essential idea of baptism, but a deduction drawn from the essential doctrine of baptismal union with Christ. It does not imply that baptism must be in a form of a burial; but it does imply that, if we are truly baptized into Christ, we thereby become partakers of His death and burial and also of His resurrection, and hence ought, as the apostle says, "to walk in newness of life."

4. Burial with Him a Result of Baptism,

NOT A MODE.—Many have thought that the mention of burial and resurrection in connection with baptism implies that Paul had dipping in mind as the familiar, if not the required, mode. It is true that dipping into water has some likeness to a burial and a resurrection. It is true also that after dipping came into use, the ceremony was often called a burial, as in the "Constitutions of the Apostles," a work of the fourth century or later. But the casual likeness between Paul's form of thought and the act of dipping does not in itself prove that he had the act in mind, or even that it was familiar in his time; for, as we have shown in a former chapter, the idea of burial came from another source. It was, as we have seen, an axiom with him that death and burial discharged one from that wherein he was holden in life. Burial is only a sequence of death, but it marks the complete release. The suggestion of death and burial did not come from the mode of baptism, but from this maxim and from the doctrine of baptismal union with Christ. His argument was that our baptism into Christ so completely identified us with Him that, when He died on account of sin, we by virtue of this union were crucified and also buried with Him, and therein were legally and graciously released from the penalty and power of sin, and also from all bondage to the ceremonial law; and being free, we ought not to put ourselves again into bondage. There is no reference in any of these passages

to the mode of baptism. The point rests entirely upon the effect of baptism in bringing us into union with Christ and into fellowship with Him in His death and burial. In later years when dipping came into use, this mode was found to fit this form of thought, and was then supported by these passages. But the statements themselves contain no suggestion of the mode. They have the same, and even greater force, if we entirely discard the thought of dipping. But as the ceremony of sprinkling always taught cleansing and immersion into Christ, this mode, rather than any other, may be said to be implied.

5. Dipping Not Even Appropriate.—It may be said that dipping is, at least, an appropriate mode in representing the burial of the body of sin and a resurrection to newness of life. We shall not question the sincerity of those who prefer this mode, nor deny that they may by conforming to it receive all the benefits of baptism. The question is simply, Did the apostle in these expressions mean to teach that baptism did actually, and should always, represent these ideas? Or does he use these figurative forms of expression in order to state strongly the results that ought to follow baptism? We agree that the body of sin should be cast off and buried, and that we should in baptism arise to newness of life. But these truths are fully taught and secured, as the apostle shows, by being baptized into Christ. The question is, then, simply one of

propriety. Is it proper to depart from the teachings of the entire Scriptures, and make baptism conform to a figurative form of expression which, altho important, states the results rather than the primary and essential idea of the ceremony? We can not, for our part, agree that dipping is an appropriate mode; because, (*a*) as we have already stated, it is a departure from the general teachings of Scripture, and is a conformity to a casual and figurative form of thought. (*b*) It does not properly represent the Spirit's work in coming down upon us in our cleansing, and substitutes the idea of death and burial for the Scriptural idea of the washing away of sin. (*c*) It confuses the symbolism of Scripture, and represents certain results of baptism rather than the primary and essential truth of induction into Christ. Dipping is, therefore, neither a Scriptural nor an appropriate mode. The purpose of the ceremony to represent both cleansing by the Spirit and induction into Christ requires sprinkling.

6. Spiritual Baptism Suggests Sprinkling. —The language of Scripture in speaking of spiritual baptism assumes, and indeed proves, that the ceremony was administered by sprinkling, or pouring. For when a ceremony symbolizes a spiritual blessing, it is a characteristic of Scripture to describe the spiritual in the language and form of thought of the ceremonial. Thus David desired a spiritual cleansing when he prayed: "Purge me

with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." And the Lord promised a spiritual blessing when He said: "I will sprinkle clean water upon you, and ye shall be clean." In describing a spiritual blessing by the name of baptism, it may be assumed that its manifestation will have some likeness to the ceremony. The Lord said to His disciples (Acts i. 5): "John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." This was fulfilled when the tongues of fire came upon them; and Peter recognized the appropriate form of thought, as well as the divinely given promise, when he quoted Joel as saying (Acts ii. 17): "It shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh." The same form of thought was used on other occasions. At Cæsarea "the Holy Ghost fell on all them who heard the word," and "on the Gentiles also was poured out the gift of the Holy Ghost." At Ephesus "the Holy Ghost came on them." This repeated representation of the Holy Spirit as coming down upon them in spiritual baptism is inconsistent with the idea of dipping as the essential act of the ceremony, and is an incidental but strong proof that the water fell on them in the ceremony.

7. Conclusion.—In bringing to a focus the light which we have gathered concerning the apostolic mode of baptism, we may ask: Do the Scriptures clearly teach that dipping the person into water is

essential for baptism? Do they teach this mode with sufficient clearness to justify an exclusion from fellowship of all who follow a different mode? Do they show clearly that the apostles in all cases did actually administer the ceremony by dipping? Is there, in fact, any clear example of this mode? Are not all the statements of Scripture in favor of a simpler and more ancient form? For our part, we can not find any evidence that the apostles either commanded or in any case practised dipping into water for baptism. We can not find anything in its favor. It was not clearly commanded or even implied in any statement of Scripture. It did not have divine sanction in any ancient ceremony. It does not properly interpret the name by which it was known. It is not in harmony with the established principles of religious symbolism. It does not embody and express the essential principles of baptism. It contains no suggestion of the coming down of the Spirit upon us in spiritual baptism. It does not properly teach the truth of induction into Christ. It is difficult and sometimes impossible of performance. In view of all these facts we can not say that dipping is in any sense an appropriate mode.

On the other hand, the light of Scripture seems to us to show clearly that the apostles baptized by sprinkling. And this mode has everything in its favor. It is in harmony with the ancient ceremony of cleansing and induction into a holy estate. It

fulfils all the requirements of the name given to the ceremony, in teaching a cleansing and induction into discipleship. Its simple form and well-known meaning make clear the absence of definition and other remarks in Scripture concerning mode. It is clearly implied in certain forms of expression, such as, "Who can forbid the water," "Arise and be baptized," etc. It is required in symbolizing the essential purpose of baptism. It is taught in all the passages that speak of baptism as a washing away of sin. It is taught in all the passages that speak of baptism as an induction into Christ. It is implied in the forms of expression that speak of spiritual baptism. It is in harmony with all the teachings of Scripture. The ceremony of sprinkling is therefore to be received as having divine sanction and apostolic example, and as teaching the full mystery of baptism in symbolizing the coming down of the Spirit upon us to cleanse us from all sin and bring us into Christ. Sprinkling is the Scriptural mode.

CHAPTER IX

HISTORY OF THE CHANGE OF MODE

"When love begins to sicken and decay,
It useth an enforced ceremony;
There are no tricks in plain and simple faith."
—*Julius Cæsar*, iv. 2.

"If thou hast not living water, baptize in other water; and if thou canst not in cold, then in warm. But if thou hast neither, pour water upon the head thrice, into the name of the Father and Son and Holy Spirit."—*Didache*, vii.

Section I.—Gentile Superstitions and Ceremonies

In entering the wide field of history it is not our purpose to take a complete survey nor to attempt to gather up all that may attract our attention, but only to make a hasty excursion, and to take note of a few important points that lie along the path which we have chosen.

1. Superstition Prevailed.—We observe, in the first place, as we descend from the age of the apostles, that the atmosphere is pervaded with a mist which gives a peculiar color and attractiveness to all the symbols and ceremonies of religion. When Paul said of the Athenians, "I perceive that in all things ye are too superstitious," he expressed

a truth that applied to all the Gentile world. Some of the more learned had indeed given up all religious belief, but even they had their superstitions. All believed in charms and mystic rites. There was, they thought, a power for good or ill in certain places and things. Certain streams and fountains were regarded as having special virtue. The gods, they were taught, dwelt there, and to drink of these waters, or to bathe in them, was to receive divine blessings.

Before entering the fields of Christian literature we shall take a brief glance into the outlying regions to see: (1) whether the superstitious regard for the water which many looked upon as sacred brought it into the religious ceremonies of the Gentiles; (2) whether in these ceremonies the person was dipped into the water for religious cleansing, and (3) whether this ceremonial dipping was held in high esteem and was regarded as washing away their sins. A few quotations from writers who have thoroughly studied this field will be a sufficient answer to these questions.

2. Greek Ceremonialism.—Dr. John Potter, in his "Antiquities of Greece" (vol. i., p. 262), tells us that the ceremonial use of water was an essential part of the ancient Grecian religion. He says: "Hector tells us that he was afraid to make so much as a libation to Jupiter before he had washed:

> "'I dread with unwashed hands to bring
> My incensed wine to Jove, an offering.'

And Telemachus is said in Homer's 'Odysseis' to have washed his hands before he ventured to pray to the gods. This they did out of a conceit that thereby they were purified from their sins; and withal signifying that nothing impure ought to approach the deities. On the same account they sometimes washed their clothes, as Homer relates of Penelope, before she offered prayers to the gods. The water used in purification was required to be clean, and without mud and all other impurities. It was commonly fetched from fountains and rivers. The water of lakes and standing ponds was unfit for this purpose. So also was the purest streams if it had been a considerable time separated from its source."

Purification by Water.—S. Baring-Gould, in his "Origin and Development of Religious Belief" (vol. i., p. 397), says: "Among the Greeks, the mysteries of Cotys commenced with a purification, a sort of baptism, and the priests of the Thracian goddess derived from this their title of *βαπται*. But Apollo, from a supposed derivation of his name from *απολούω*, to purify, was the special god of expiation, by baptismal acts. . . . In Thessaly was yearly celebrated a great festival of cleansing. A work bearing the name of 'Musæus' was a complete ritual of purifications. It distinguished the ceremonies into two orders. The latter were purifications and expiations accomplished by special sacrifices. The former resembled the purifications

performed in the mysteries. The usual mode of purification was dipping in water, or it was performed by aspersion."

3. Dipped in the Sacred Stream.—Ovid, in ridiculing this custom at Rome, gives us a good account of the ancient ceremony both in its form and meaning (see "Fasti," book ii., line 58 *ff.*):

> "From Greece the custom came, for Greece esteems
> Those free from guilt who bathe in sacred streams.
> Thus did old Peleus once Patroclus lave,
> And free from stain in the Hæmonian wave:
> As, in that same Hæmonian stream before,
> Acastus, Peleus freed from Phocus's gore.
> The Phasian sorceress, in her fiery car,
> Borne by yoked dragons through the liquid air,
> To credulous Ægeus supplication made,
> And from him won an undeserved aid.
> In Naupactoan Achelous's flood,
> His horrid hands stained with his mother's blood,
> Alcmæon bathed: 'Cleanse me from crime,' he cried,
> Nor by the stream was his request denied.
> Ah, vain the hope, and far too easy they,
> Who think the water takes such guilt away."

In like manner Juvenal satirizes those who washed away their sins by dipping the head thrice in the morning into the water of the Tiber ("Satire," vi., p. 522, etc.).

James Bonwick, in his Egyptian "Belief," etc. (p. 416), takes us back still further and shows us the same ceremony in ancient Egypt. He says: "The baptism of Egypt is known by the hieroglyphic terms of 'waters of purification.' In Egypt,

as in Peru, the water so used in immersion absolutely cleansed the soul, and the person was said to be regenerated. The water itself was holy, and the place was known, as afterward by the Eastern Christians, by the name of holy bath."

Dipping a Gentile Ceremony.—From these and other writers we learn that all ancient nations had religious dippings, even as the devout Hindu still dips himself into the Ganges for its soul-purifying virtue. Thus it is clear that the custom of dipping a person into water for religious effects is of heathen origin. The ancient Jewish ceremony, as we have seen, required sprinkling. The Gentiles thought it was necessary for the cleansing water to touch all parts of the body. When Christianity began to spread abroad, it came among the people who had a superstitious regard for the water used in these ceremonies and thought of it as washing away their sins.

4. The Early Church Influenced by Heathenism. — We now turn our attention to the Church as it enters this atmosphere of superstition and begins to draw its strength from the people who have grown up in ceremonialism. We find the light of Christian truth had a wonderful effect. The atmosphere becomes clearer. The gods are cast down from the high places. The true God was exalted. Life was made purer and nobler. Truth was triumphant, and the fruits of grace were abundant. But the germs of superstition were not

entirely destroyed. As our fathers in this country killed the wild beasts and subdued the Indians, but could not escape the malaria of the atmosphere, so the early Church overcame heathenism, but was itself influenced by the prevailing ignorance and ceremonialism.

Bishop Coxe, in his "Introduction to the Apostolic Fathers" (vol. i., p. 7), says: "Disappointment may be the first emotion of the student who comes down from the mount where he has dwelt in the tabernacles of evangelists and apostles; for these disciples are confessedly inferior to the masters; they speak with the voices of infirm and fallible men, and not like the New-Testament writers, with the fiery tongues of the Holy Ghost. . . . The Fathers are inferior in kind as well as in degree; yet their words are lingering echoes of those whose words were spoken 'as the Spirit gave them utterance.' They are monuments of the power of the Gospel. They were made out of such material as St. Paul describes when he says, 'Such were some of you.' But for Christ, they would have been worshipers of personified Lust and Hate, and of every crime."

5. Gentile Ceremonies Recognized.—In the course of time the influences of their early life and surroundings began to have a more marked effect upon the Church. Baronius, a Roman writer in the year 1686, said: "It was permitted the Church to transfer to pious uses those ceremonies which the

pagans had wickedly applied in a superstitious worship, after having purified them by consecration; so that to the greater contumely of the devil, all might honor Christ with those rites which He intended for His own worship. Thus the pagan festivals, laden with superstition, were changed into the praiseworthy festivals of the martyrs; and the idolatrous temples were changed to sacred churches, as Theodoret shows."

Dr. Hatch, in a less friendly tone in his "Hibbert Lectures" (p. 164), in speaking of the influences of heathenism upon the early disciples, says: "Over these earliest communities and the theory which they embodied there passed, in the last half of the second century and the first half of the third, an enormous change," etc. Dr. Joseph Priestly has written a "History of the Corruption of Christianity." In it (p. 441) he says: "The causes of the corruption were almost wholly contained in the established opinions of the heathen world, and especially the philosophical part of it. So that when those heathens embraced Christianity, they mixed their former tenets and prejudices with it. . . . The abuse of the positive institutions of Christianity, monstrous as they were, naturally arose from the opinions of the purifying and sanctifying virtue of rites and ceremonies, which was the very basis of all the worship of the heathens."

We are so accustomed to think of the triumph of Christianity over heathenism that we have not,

probably, given sufficient attention to the reflex influence of heathenism upon the early Church. We have seen that Christ captured the hearts of the people and gave them new life and hope, as He led them on to the promised land; but we have overlooked the fact that, like Rachel, they carried with them some of the household gods, and hid their superstitions under the garb of special consecration. They received indeed the truth in its purity and beauty; but, it seems, they disregarded the teaching of the Lord, and put the new wine into the old bottles which they retained from the ruins of heathenism and consecrated to the new service.

6. Whence and Why Dipping.—It is a fact recognized by all writers that the Church in the third century generally baptized by dipping the person into the water. But all writers do not agree as to the origin and significance of the custom. (1) Was it, as some say, the form required by apostles as the essential act of the ceremony? Or (2) was it, as others say, the form followed by the apostles, but not regarded as essential? Or (3) was it a form brought in from heathen ceremonies in the second century, and regarded at first not as an essential act, but as a complete cleansing?

We have in the preceding chapters considered the reasons given for the first and second opinions stated above, and have found them unsatisfactory. We shall now examine some of the reasons for believing that the form of dipping came from Gentile

sources. We shall first look into the Christian writing of the age following the apostles and inquire: (*a*) Do their statements concerning baptism at the beginning of the second century show the influence of heathen ceremonialism in giving an undue attention to the water of baptism, and in other ways departing from the simplicity of the Gospel? (*b*) Do they teach that dipping is essential to the ceremony, or that pouring is sufficient, and that even when they go out to the stream, the water is used only for its cleansing effects? (*c*) Do they, along with their unscriptural ideas, retain the Scriptural doctrine of baptism as a cleansing and an induction into discipleship? After a brief study of the earliest literature, we shall proceed to inquire of the well-known Church Fathers: (*a*) Whether the heathen idea of consecrated water, with the ceremony of dipping into it for complete cleansing, and other elements of heathen ceremonialism, entered into the doctrine of baptism? (*b*) Did the Fathers acknowledge that these changes came from Gentile sources? (*c*) While practising dipping, did they recognize sprinkling as sufficient, and speak of baptism as an effect rather than an act? And did they with all their ceremonialism and errors continue to speak of baptism as a cleansing and an induction into the Church?

The quotations are in most cases taken from the standard editions of the ante-Nicene Fathers, and can be verified without difficulty.

Section II.—The Apostolic Fathers Honor the Water of Baptism

The following quotations show that the Church in very early times began to yield to the influence of Gentile ceremonialism:

1. "THE DIDACHE."—In the ancient work entitled "The Didache," or "The Teachings of the Twelve Apostles," we find the earliest specific direction concerning baptism. Drs. Hitchcock and Brown, in their excellent edition with translations, say in their Introduction: "We shall be inclined to put the date of the Teachings not far from A.D. 100. Many confirmations of this date can be suggested. . . The facts do not warrant a later date."

Dr. Philip Schaff in his edition says: "'The Didache' has the marks of the highest antiquity and is one of the oldest, if not the very oldest, of the post-apostolic writing. There is nothing in it which could not have been written between A.D. 70 and 100." After stating the reasons that lead him to this conclusion, he says: "We may therefore assign 'The Didache' with some confidence to the closing years of the first century, say between A.D. 90 and 100." A few critics think it might have been written later, but whenever written it certainly describes the early rules and customs of the Church. It follows the Sermon on the Mount and gives special rules for fasting and prayers, and also for bap-

tism and the Lord's Supper and for the Lord's Day, etc.

In speaking of baptism it says (chap. vii.): "Now concerning baptism, thus baptize ye; having first uttered all these things, baptize into the name [εἰς τὸ ὄνομα τοῦ] of the Father and of the Son and of the Holy Spirit, in living water [ἐν ὕδατι ζῶντι]. But if thou hast not living water, baptize in other water; and if thou canst not in cold, then in warm. But if thou hast neither, pour water upon the head thrice, into the name of the Father and Son and Holy Spirit. But before baptism let the baptizer and the baptized fast, and whatever others can: but the baptized thou shalt command to fast for one or two days before [chap. ix.]. But let no one eat or drink of your eucharist, except those baptized into the name of the Lord [εἰς ὄνομα κυρίου]."

2. Barnabas.—"The Epistle of Barnabas was probably written by a Hellenistic Jew of Alexandria belonging to the school of St. Paul, at the end of the first or early in the second century" (Schaff). In early times it was highly esteemed, but its "numerous inaccuracies" and its "absurd and trifling interpretations of Scripture" lower its value.

In chap. xi. he speaks of baptism, and says: "Let us further inquire whether the Lord took any care to foreshadow the water and the cross. Concerning the water, indeed, it is written, in reference to the Israelites, that they should not receive that

baptism which leads to the remission of sins, but should procure another for themselves." He gives here fanciful interpretations of such passages as "forsaking the living fountains," "his water is pure," "And he shall be like a tree planted by the courses of water." In this last the tree suggests the cross, and He says: "Mark how he has described at once both the water and the cross. For these words imply, Blessed are they who placing their trust in the cross have gone down into the water; for says he, they shall receive their reward in due time. . . . Further, what says He? 'And there was a river flowing on the right, and from it arose beautiful trees; and whosoever shall eat of them shall live forever!' This meaneth that we, indeed, descend into the water full of sin and defilement, but come up bearing fruit in our heart, having the fear of God and trust in Jesus in our spirit."

3. HERMAS.—The Epistle of Hermas was very popular in the early centuries, but is not now regarded as of much value. It contains passages taken apparently from "The Didache" and from "Barnabas." It was written, says Schaff, "between 100 and 150 A.D., at all events later than 'The Didache' and 'Barnabas.'" In speaking of baptism it says: "Before man receives the name of the son of God, he is ordained to death; but when he receives the seal he is freed from death and delivered into life. Now that seal is water into which

men descend under an obligation to death, but ascend out of it, being appointed unto life."

4. JUSTIN MARTYR. — The "Apology" which Justin wrote to the Emperor, Antoninus Pius, in behalf of the Christians is a well-authenticated work and shows very clearly the customs and beliefs of the Church at the middle of the second century. In chap. lxi. he says: "I will now declare unto you also after what manner we, being made new by Christ, have dedicated ourselves to God. As many as are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and to entreat God with fasting, for the remissions of their sins that are past, we praying and fasting with them. Then they are brought by us to a place where there is water, and are regenerated [*αναγεννῶται*] in the same manner in which we ourselves were regenerated. For, in the name of God, the Father and Lord of the universe, and of our Savior Jesus Christ, and of the Holy Spirit, they then received the washing with water [*τὸ ἐν τῷ ὕδατι τοτε λούτρον ποιοῦνται*]. For Christ also said, Except ye be born again, ye shall not enter into the kingdom of heaven. . . . That he may obtain in the water the remission of sins formerly committed, there is pronounced over him who chooses to be born again, and has repented of his sins, the name of God, the Father and Lord of the universe; he who leads to the laver the person that is to be washed calling

him by this name alone. . . . And this washing is called illumination. . . . He who is illuminated is washed." Chap. lxv.: "After we have thus washed him who has been convinced and has assented to our teaching, we bring him to the place where those who are called brethren are assembled."

5. Undue Regard for the Water.—In these quotations we have substantially all that has come down to us upon the subject of baptism from the century following the martyrdom of Peter and Paul. The passage from "The Didache" shows that within a generation after the death of these apostles, and perhaps while some of the first disciples were still living, the Church began to give special attention to the water of baptism, and taught that it should be taken directly from the flowing stream; and if this could not be done, it should at least be fresh and cool. This was not at first regarded as essential, but as very desirable. If neither living water nor fresh, cool water could be secured, any water poured upon the head was deemed sufficient.

The Cross Joined to the Water.—The special rules concerning the condition of the water seem to have been the first step from the apostolic example. It was not a very great departure, and was proposed, doubtless, with a desire to honor the ceremony. Perhaps it was supported by the authority of the Old Testament. But it was a change in the direction of ceremonialism. In the New

Testament nothing whatever is said concerning the condition, quality, or quantity of the water. When, therefore, the attention was taken from the significance of the ceremony and fixed upon the temperature of the water, the way was opened for the introduction of Gentile superstitions concerning the magical powers of the water. A little later Barnabas taught that the cross was joined to the water. Thus the attention was fixed upon the material elements, and the power of the water was unduly exalted.

6. The Threefold Pouring. — The second stage in the departure from apostolic example was the threefold pouring. There is no authority in Scripture for this custom, but it seems to have come in also before the end of the first century. It shows that the Church did not adhere strictly to the example of the apostles, but began very early to make such changes as was thought would add to the significance and importance of the ceremony. No reason could be seen why the water should not be applied at the mention of each name of the Trinity; and when this form was once introduced, it seemed to add meaning to the ceremony and soon became general. In a similar manner rules for fasting and other regulations, not required in Scripture, were introduced and established before the end of the first century.

7. Baptism in the Flowing Stream.—The third step in the direction of ceremonialism was

the recognized desire to be baptized in a flowing stream. "The Didache" taught that it was highly preferable, tho not essential, to be baptized in living water. "Barnabas" taught that there was a special blessing for those "who placing their trust in the cross have gone down into the water." At the time of Justin, in the middle of the second century, it had become the general custom "to go out to a place where there was water." These statements do not imply, however, that the person was dipped into the water. They mean simply that the ceremony was performed in the water. The custom was suggested, perhaps, and favored by the example of John and of Philip; but much more, doubtless, by the prevailing notion that a sacred stream had some power to cleanse the soul. The apostles did not teach this, but the people generally believed it, and accordingly it became a part of the ceremony to go down into the water, and there, while standing or kneeling in the water, to be baptized.

Section III.—Aspersion in the Water

1. An Ancient Custom. — That the ancient Church baptized by aspersion in the water is made clear by the following facts:

"The Didache," while advising that the baptism be in running water, distinctly states that the ceremony was performed by pouring the water upon the head. Harnack, in his comment on this passage

(p. 23), says: "We have here the oldest evidence of the permission of baptism by aspersion; it is especially important also that the author betrays not the slightest uncertainty as to its validity. The evidences for an early occurrence of aspersion were hitherto not sufficiently certain, either in respect to their date, as in the pictorial representations, or in respect to their conclusiveness (Tert. de Pœnit. 6; de Bapt. 12, etc.); doubt is now no longer possible." This early custom, he continues to say, is confirmed by "the practise of the Orient."

It is well known that the East holds to its customs more firmly than the West. Some of the Eastern churches were separated from the West in early times, and they very naturally retained the primitive customs with fewer changes than in the Western Church. All departed from the simplicity of the Gospel and admitted Gentile superstitions and ceremonialism; but having received the ceremonies of the second century, the Eastern churches remained stationary.

2. The Syriac Mode.—Dr. Hitchcock, in his notes on "The Didache," says: "That dipping was the original mode is violently improbable. . . . The earliest versions—the Itala and the Peshito—either simply transfer the word baptize without translating it, or use a word which has no reference whatever to the mode of applying the water in the ceremony. The Syriac for a baptized person is *amamûd*, one made to stand up, *i.e.*, like a pillar.

As Dr. Van Dyck, of Beirut, expresses it: 'The baptized person stood up and declared himself fixed and determined upon a certain course, which was signified and sealed by pouring water upon the head, taken up with the hand of the baptizer.' This is now the Syrian mode, practised both by the Jacobites and Maronites, who say it has always been the Syrian mode."

3. NESTORIANS AND OTHERS.—In speaking of the Nestorians Dr. Coleman says, in his "Ancient Christianity Exemplified" (p. 574): "They have a room in the church which is devoted to baptism, called place of consecration. The children are divested of their clothing and anointed on the head and breast, in the form of the cross, with consecrated oil. They are then set into a vessel of tepid water, which extends up to the neck, and held there by a deacon, while the priest takes up water with both hands three times and suffuses it over the head, repeating one name of the Trinity each time."

The Armenian Church observes a similar form. Rev. Mr. Wood, a missionary at Constantinople, and later a secretary of the American Board, says: "The Armenian clergy base their practise of baptism by affusion on the fact, received among the traditions of their Church, that the Savior was thus baptized. In all their pictures of the scenes of the baptism, Christ is represented as standing in the Jordan, and the Baptist as pouring water upon His

head. Jews, who sometimes enter the Armenian Church, are baptized in the same manner."

The Greek Church remained in fellowship with the Latin Church until after dipping had become the general practise, and hence it retains this mode, and holds to it all the more firmly because at the time of their separation the Western churches had begun to return to the more ancient mode. But even the Greek Church admits the validity of affusion in cases of necessity. Dr. Washburn says (*Independent*, August 7, 1884): "While trine immersion is the general rule, none of the churches of the East insist on this as in all cases essential. All admit that in exceptional cases other forms are valid. The Jacobites do not practise immersion at all, and the Armenians recognize the full validity of affusion or sprinkling in any case."

4. Cleansing, Not Dipping, Desired.—In all of these churches the ancient custom was to place the person in the water, and then baptize him by aspersion. This shows that dipping was not regarded as essential, and that going into the water did not imply a baptism by dipping. They went into the water simply for its cleansing effects. Their attention had been fixed upon the water as the means of cleansing from sin, and it was very easy for them in that age of superstition to think that the desired result could be secured more effectually in the flowing stream. At a later date this unscriptural regard for the water led to a complete

submergence, but there is no evidence of any dipping until after the first century. The early Church baptized by sprinkling or pouring.

5. A Mystic Power in the Water.—The belief in the cleansing efficacy of the water of baptism was a fourth, and in fact a very great step, in the direction of ceremonialism. Going into the water may have been at first simply a matter of convenience; but when it was entered with the belief that it had power to wash away sin, the action revealed the fact that Gentile superstition was beginning to be felt.

"The Didache" gave a preference for the flowing stream, but did not teach that the power was in the water. Barnabas, however, went further and taught that the Lord had joined the water and the cross, and that we "descend into the water full of sin and defilement, but come up bearing fruit in our heart." Hermas went still further and taught that baptism was an official seal which "freed from death and delivered unto life." This he explained by saying: "Now that seal is water into which men descend under an obligation to death, but ascend out of it, being appointed unto life." At the middle of the second century baptism was regarded as a regeneration. Justin Martyr expressed the general belief and custom of the Church when he said: "They are brought by us to a place where there is water and are regenerated, in the same manner in which we ourselves were regenerated." In the same

passage he said that when the formula of baptism was spoken, they "obtain in the water the remission of sins." In all of these passages we can see the truth, not in its original simplicity, but clothed in the fig-leaves of superstition. The water of baptism was unduly honored. All the results of spiritual baptism were attributed to the ceremony. The water, with the words of the Lord and the sign of the cross, cleansed from all sin and regenerated the soul. When this belief began to prevail, it is not strange that the people soon desired not only to be baptized in the flowing stream, but even to be entirely submerged in it. This belief and its associated form of ceremony came into favor about the middle of the second century.

6. The Bible Doctrine Retained.—Before passing into the study of a later period we must not fail to observe that these early writers, while yielding gradually to Gentile superstition, continued to hold the Scriptural idea of baptism as a ceremonial cleansing and induction into discipleship. The primary idea was washing. They went into the water, but they do not speak of being dipped into the water, and certainly they do not represent this act as essential to the ceremony. They went into the water simply for a more complete washing. Justin says distinctly: "They received the washing with water"; "and this washing is called illumination"; "after we have thus washed him, we bring him to the place where those

who are called brethren are assembled." In all cases washing was the distinctive idea of the ceremony; and in all cases it was understood that the immersion was, as "The Didache" said, "Into the name of the Father and of the Son and of the Holy Spirit," *i.e.*, into the communion of the Church. Hermas called it a seal, which meant that they understood it to be the official sign or symbol of admission into the kingdom of God. Regeneration, as they understood it, meant chiefly admission into the family of God. These early writers unduly exalted the ceremony, as we have shown, but their very errors prove that they had been taught the truth concerning baptism, as a ceremonial cleansing and official induction into the Church.

Section IV.—The Church Fathers Brought in Gentile Ceremonialism

1. Superstition Bears Fruit.—The history of the Church after the middle of the second century gives abundant proof of a complete lapse into ceremonialism, by which we mean, not only an introduction of many ceremonies, but also a dependence upon them for salvation. During this period the great doctrines of Christianity as a system of truth were thought out and established, and the life of the Church became heroic through persecution. But in its rapid growth from the Gentiles the Church unconsciously absorbed some of their super-

stitions; and in its desire to appear superior both to Judaism and to heathenism, it brought in and consecrated to a Christian use much of the ritual of Judaism, together with many of the ideas and ceremonies of heathenism, and received them all as having a magical and superstitious efficiency.

> "By fire
> Of sooty coal th' empiric alchymist
> Can turn, or holds it possible to turn,
> Metals of drossiest ore to perfect gold."
>
> *Paradise Lost*, v. 439.

2. The Water Believed to be Imbued with Divine Power.—Tertullian, the oldest of the Latin Fathers, was born in Carthage about 150 A.D., and wrote during the latter part of the second and the beginning of the third centuries. He was an able writer, and had great influence upon the whole Church. He often spoke of baptism, and wrote a book upon the subject. In this book he exalted the power of the water to the highest degree. His first chapter opens with the words: "Happy is the sacrament of our water, in that by washing away the sins of our early blindness we are set free into eternal life." In the chapters following he describes the prominence of water in creation and in nature. The title of chap. iv. is, "The Primeval Hovering of the Spirit of God Over the Waters, Typical of Baptism. The Universal Element of Water Thus Made a Channel of Sanctification." In this chapter he says: "Thus the nature of the

waters, sanctified by the Holy One, itself conceived the power of sanctifying. . . . All waters, therefore, in virtue of the pristine privilege of their origin, do, after invocation of God, attain the sacramental power of sanctification; for the Spirit immediately supervenes from the heavens and rests over the waters, sanctifying them from Himself; and being thus sanctified, they imbibe at the same time the power of sanctifying."

3. The Water Cleansed and Imparted Life.—The doctrine that the water of baptism had sanctifying and regenerating power became the general belief of the Church. Irenæus, who was bishop of Lyons in the latter part of the second century, said ("Heresies," chap. xvii., p. 1): "Giving the disciples the power of regeneration unto God, he said to them, Go and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." In another place he said (Frag. 34): "It was not for nothing that Naaman of old, when suffering from leprosy was purified upon his being baptized, but it serves as an indication to us. For as we are lepers in sin, we are made clean by means of the sacred water and the invocation of the Lord from our old transgressions; being spiritually regenerated as newborn babes, even as the Lord has declared: Except a man be born again through the water and the Spirit, he shall not enter the kingdom of heaven." In another place he said: "Christ came to save all

who are regenerated by Him (*i.e.*, all who were baptized), infants and little children, and boys, and youths, and elders."

Origen was an extensive writer in the early part of the third century. He is not regarded as strictly orthodox in doctrine, but no one discredits his statements of the customs and beliefs of his day. In his comment on John iii. 8 he says: "The washing in water is the symbol of the purification of the soul, cleansed of all impurity of sin." In his comment on Romans he says: "For the Church received from the apostles an order even to give baptism to infants." In another place he says: "I will mention a thing that causes frequent inquiries among the brethren. Infants are baptized for the forgiveness of sins. Of what sins? Or when have they sinned? Or how can any reason of the law in their case hold good, but according to the sense that we have mentioned even now: None is free from pollutions, tho his life be but the length of a day upon the earth? And it is for this reason—because by the sacrament of baptism the pollution of our birth is taken away—that infants are baptized."

Hippolytus, in the early part of the third century, said: "As Isaiah says, 'Wash ye.' Dost thou not see, beloved, how the prophet declared beforehand the purifying character of this baptism?"

Ambrose, bishop of Milan in the fourth century, said: "As, therefore, Moses cast the wood into the fountain, this is prophetic; so, also, does the priest

cast the proclamation of the cross into this fountain, and the water is made sweet for grace. . . . And certainly it is not to be doubted that the Holy Spirit, coming down upon the fountain or over those who obtain baptism, effects true regeneration."

4. Baptismal Regeneration.—These passages make it clear that the Church Fathers held the water in too high esteem; and thought of it, not simply as the symbol and seal, but as the instrument and channel of divine grace. It contained, and necessarily conveyed to all who received it, true cleansing and full salvation. This doctrine was completely developed and expressed in the eloquent words of Chrysostom in the latter part of the fourth century, when he said: "They who approach the baptismal font are not only made clean from all wickedness, but are made holy also and just. Altho a man should be foul with every human vice, the blackest that can be named, yet should he fall into the baptismal pool, he ascends from the divine waters purer than the beams of noon." This was baptismal regeneration in perfection; and, doubtless, it was advocated with a sincere desire to honor the Lord; but it was nothing other than a sanctified heathenism.

Section V.—Dipping Introduced and Established

1. Dipping into the Mystical Water for More Complete Cleansing. — When once the idea was entertained that the water contained the power of cleansing from sin, the desire to be completely washed in it would very naturally follow. We have noted the progress of this ceremonialism. First, the condition of the water was thought to be important. Then a threefold pouring was required to represent the three persons of the Trinity. Then it was thought desirable to be baptized in the flowing stream. Then, about the middle of the second century, it began to be taught that the water washed away all sin and produced regeneration. Then the desire to be entirely submerged in the cleansing water began to prevail, as we shall now show; and then came in the sign of the cross, anointing with oil, trine immersion, nude immersion, exorcism, and many other unscriptural and superstitious symbols and ceremonies.

Under the influence of an unscriptural regard for the water of baptism dipping became the general custom, and was then required by a rule of the Church. "The Constitutions of the Holy Apostles" are the general rules which came into use at different periods, but, doubtless, express the prevailing belief and custom of the third and fourth centuries. In these rules ceremonialism receives

full indorsement. The "mystical" water was blessed, and many other superstitious rites were observed. Complete submergence was required, and for the first time Paul's words were used to enforce the idea of baptism as a burial. At the same time, however, they continued to speak of it as a "washing unto life," and as being "crucified with him." A few quotations will show the nature of these rules.

2. DIPPING CAME IN WITH THE ENLARGED CEREMONY. — Book vii., sec. iv., 43: "Thanksgiving concerning the Mystical Water."

"After this he comes to the water and blesses and glorifies the Lord, . . . giving thanks that he undertook to die for all men by the cross, the type of which he has appointed to be the baptism of regeneration . . . (and saying), 'Look down from heaven and sanctify this water and give it grace and power, that so he that is to be baptized according to the commandment of thy Christ, may be crucified with him, may die with him, and may be buried with him, and may arise with him to the adoption which is in him that he may be dead to sin and live to righteousness.'"

Book iii., 7: "Beloved, be it known to you that those who are baptized into the death of our Lord Jesus are obliged to go no longer in sin. . . . We do not therefore believe, brethren, that any one who has received the washing of life continues in the practise of the licentious acts of transgressors."

Book iii., 16 and 17: "Thou shalt anoint them" before and after, "and thou shalt dip them in the water," etc. "This baptism, therefore, is given into the death of Jesus; the water is instead of the burial, and the oil is instead of the Holy Ghost, the seal is instead of the cross, . . . the descent into the water, the dying together with Christ; the ascent out of the water, the rising again with him."

Canons xlvii., 50: "If any bishop or presbyter does not perform the three immersions which is given into the death of Christ, let him be deprived," etc.

3. Dipping a Natural Product of Ceremonialism.—These passages show clearly that dipping was a part of the ceremonialism of the third and fourth centuries. It had indeed become an essential part. Paul's statement that our baptismal union with Christ included our circumcision, crucifixion, death, and burial with Him, and also a resurrection with Him, was seized upon as giving a divine sanction to this form of service; and, accordingly, a burial in the water was thought to fulfil the idea of the ceremony. It should be observed, however, that the sign of the cross, the anointing with oil, trine immersion, and other ceremonies had been added. There had been a great change from the customs of the first century, and a still greater departure from the simplicity of the New Testament. It should be observed also that the ceremony continued to be spoken of as a "washing,"

and that it was found necessary to enforce the dippings by a positive canon with a severe penalty.

4. Dipping Came from Heathenism.—When and where and from whence did the idea of the mystical water, and the custom of dipping the person into the water, come in? We may not be able to state the exact time and place of each change, since the drift into ceremonialism was gradual and was unresisted; but we can find with some certainty the source from which the idea and the ceremony came. It was not from the Old Testament, nor from the apostles, but from Gentile superstition and tradition:

> "From Greece the custom came, for Greece esteems
> Those free from guilt who bathe in sacred streams."

Heathen Baptisms and Tradition. — The Fathers recognized a likeness between baptism and the Gentile rites, and acknowledged that the ceremony, as they administered it, was not authorized by Scripture, but came from some mysterious tradition.

Justin Martyr said (chap. lxii.): "And the devils, indeed, having heard this washing published by the prophets, instigated those who enter their temples, and are about to approach them with libations and burnt-offerings, also to sprinkle themselves; and they cause them also to wash themselves entirely, as they depart, before they enter into the shrines where their images are set." This statement shows clearly that, at the middle of the

second century, sprinkling was recognized as baptism, and hence dipping was not regarded as the only mode. It shows also that a complete washing was thought to be more effective than sprinkling; and from this we may infer that dipping had been introduced and was coming into favor. The Gentile ceremony was by sprinkling, pouring, or dipping; the mode was not essential, the cleansing power was in the water and not in the mode of applying it; but a complete washing was preferred, and was indeed required for cleansing from great sin, and as a preparation for entering the inner shrines and for great occasions. Justin recognized the likeness of baptism to these ceremonies, and defended the use of Gentile rites in the Church, by teaching that the nations had learned them from the ancient prophets. This seemed true, especially of sprinkling; but as the gentile Christians were fond of ceremonies, they readily accepted many other rites as having the same tradition, and did not care to inquire whether in fact they had the sanction of the prophets or the apostles. The desire to be completely cleansed and the desire to excel the heathen ceremonies brought in dipping, and then trine immersion and many other Gentile rites. Fifty years later we find all of these forms in full force.

5. Tradition Recognized and Exalted.—Tertullian, who did more than any other to introduce and establish ceremonialism, acknowledged

that the forms which they then required were not taught in Scripture. In a discourse entitled "De Corona," he said (chap. iii.): "To deal with this matter briefly, I shall begin with baptism. When we are going to enter the water, but a little before, in the presence of the congregation, and under the hand of the president, we voluntarily profess that we disown the devil and his pomp and his angels. Hereupon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in His gospels. Then when we are taken up, as newborn children, we taste first of all a mixture of milk and honey," etc. Chap. iv.: "If for these and other such rites you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom as their strengthener, and faith as their observer." This was written about 200 A.D., and shows that at that early date Gentile tradition had become so entwined with Christian custom as to exert an authority equal to the written Word.

Other writers at a later date also recognized the relation of baptism to these Gentile ceremonies, and acknowledged the power of this mysterious tradition.

Ambrose said (iii. 424): "There are many kinds of baptism, but the apostle announces one baptism. Why? There are baptisms of the Gentiles, but they are not baptisms. They are washings, they can not be baptisms. The body is washed; sin is

not washed away; nay, by that washing sin is contracted. But there were baptisms by the Jews (Mark vii. 8), some unnecessary, others in a figure. And the very figure is profitable to us, because it is a messenger of the truth."

6. Tradition Made Equal to Scripture.—Jerome said (v. 127): "The heathen practise many washings in their mysteries, but they do not wash unto salvation." In another place (Advs. Lucif., 4) he said: "Many of the things which are observed in the churches by tradition have usurped to themselves the authority of the written law, such as to immerse the head three times in the bath," etc.

Basil ("On the Holy Spirit," 27) said: "We bless the water of baptism and the oil of unction, him also who receives baptism. By what Scripture? Is it not by a silent and secret tradition? The unction with oil, what text hath taught it? Now a man is immersed thrice, whence is it taken? The other things done in baptism, as the renunciation of Satan and his angels, where do we have it in Scripture? Is it not from this private and secret doctrine which our Fathers preserved in discreet and incurious silence?"

These writers knew that baptism, as they administered it and as required by the so-called "Constitutions of the Holy Apostles," was not the ceremony as given by the Lord and the apostles. They acknowledged that it had incorporated, both in form

and meaning, many of the ancient heathen rites; and they thought it was made better thereby. They believed and taught as Baronius said, that "it was permitted the Church to transfer to pious uses those ceremonies which the pagans had wickedly applied in a superstitious worship, after having purified them by consecration." In this way the ancient Gentile ceremony of dipping became the Christian mode.

7. The Heathen Doctrine of Baptism Taught.—Tertullian not only approved of these pagan rites in the Church, but also brought in the superstition upon which they rest, to illustrate and establish his doctrine of baptismal regeneration. He said, "On Baptism," chap. v.: "Well, but the nations, who are strangers to all understanding of spiritual powers, ascribe to their idols the imbuing of waters with the self-same efficiency. So they do, but they cheat themselves with waters which are widowed. For washing is the channel through which they are initiated into some sacred rites, of some notorious Isis or Mithras. The gods themselves likewise they honor by washing; at all events, at the Apollinarian and Eleusinian games they are baptized; and they presume that the effect of their doing that is their regeneration and the remission of the penalties due to their perjuries. Among the ancients, again, whoever had defiled himself with murder was wont to go in quest of purifying waters. Therefore if the mere nature

of water, in that it is the appropriate material for washing away, lead men to flatter themselves with a belief in omens of purification, how much more truly will water render that service through the authority of God by whom their nature has been constituted! . . . We recognize here also the zeal of the devil rivaling the things of God, while we find him, too, practising baptism in his subjects." Certain waters are "nymph-caught," or lymphatic, or "hydrophobic," etc. "Why have we adduced these instances? Lest any should think it too hard for belief that a holy angel of God should grant his presence to waters to temper them to man's salvation."

8. Dipping in Harmony with That Age.—With such superstitions in the minds of the people, and with such teachings in the Church from the time of Justin Martyr and Tertullian, is it any wonder that the simple ceremony of sprinkling became, first, a pouring, then a threefold pouring, then a washing in the water, then a complete submergence, then a threefold dipping, and then an elaborate ceremony? When ceremonialism came in, dipping which was a part of it came in with it. In such circumstances it was easily introduced. It was in harmony with the teachings of the age, and nothing less would have been satisfactory. It was the natural development and expression of the superstition and ceremonialism of the age. It could have come from no other source. It origi-

nated in superstition, was brought in by tradition, was established by custom, and was observed by credulity. The ceremony did not lose its divine significance, but was perverted by the Gentile superstitions. It was like the marriage of the sons of God with the daughters of men; the union in the course of time brought forth giants in bigotry and cruelty.

Section VI.—The Bible Doctrine Retained, Tho Obscured

We have seen that the Church, after the death of the apostles, became subject to a ceremonialism which changed the ordinance of baptism and substituted dipping for sprinkling. We desire now to show that this change, and others however great, did not set aside, but recognized and exalted, and in fact exaggerated, the Bible doctrine of baptism as a ceremonial cleansing and official induction into discipleship.

1. Cleansing the Purpose, Even in Dipping.—Dipping was regarded only as a mode of cleansing, and took the place of sprinkling, not because the act of dipping was required by the ceremony, but because it was a more complete washing. The passages already quoted are sufficient to show that in all cases, whatever the mode, cleansing was the primary aim of the ceremony. We shall add a few quotations to confirm this conclusion.

Justin Martyr, in his "Dialog with Trypho," chap. xiv., said: "We have believed and testify that that very baptism which he [Isaiah] announced, is alone able to purify those who have repented; and this is the water of life."

Tertullian, the great promoter of ceremonialism, in speaking of the baptismal font, used the word *lavacrum;* and in speaking of dipping, used the word *tingo,* which did not mean simply to dip, but to tinge, to produce an effect, to change the character. He always thought of the dipping as a complete cleansing. "On Baptism," chap. xv., he said: "We enter the font once; once are sins washed away, because they ought never to be repeated. But the Jewish Israel bathes daily, because he is daily being defiled; and for fear that defilement should be practised among us also, was this definition made touching the one bathing. Happy water which once for all washes away."

Even in the "Constitutions," where baptism is described as a burial, it is also spoken of as "the washing of life." Dipping was only a favorite form of ceremonial cleansing.

2. Sprinkling was Recognized as the Ancient and Scriptural Mode.—After dipping had become the general custom, sprinkling continued to be recognized as the more ancient mode, and was in some cases accepted as sufficient.

Irenæus, in the latter part of the second century, when it had become customary to go out to the

water of a running stream, said ("Apos. Fath.," 346): "Some of them say, to lead away to the water is superfluous, and mixing oil and water together they sprinkle it upon the head of the perfected."

Cyprian, in the early part of the third century, said: "It is necessary that the water be first purified and sanctified by the priest, that it may be able, by its own baptism, to wipe off the sins of the baptized man. And through Ezekiel, the prophet, the Lord says, "And I will sprinkle you with pure water, and ye shall be clean." In another place he said of the same text (Col. 1,148): "Whence it appears that the sprinkling of water also, like the saving washing, obtains divine grace."

Cyril, bishop of Jerusalem in the fourth century, said (Col. 418): "Thou seest the power of baptism. Be of good courage, O Jerusalem, the Lord will take away all thy iniquities. The Lord will wash away the uncleannesses of His sons and daughters by the spirit of judgment and the spirit of burning. He will sprinkle upon you clean water and ye shall be purified from all your sins."

THE BAPTISM OF THE LORD REMEMBERED AS A SPRINKLING OR POURING.—Hippolytus, bishop of Portus in the latter part of the second century, in speaking of the baptism of Jesus, said (x. 856): "He bowed his head to be baptized by John."

Gregory Thaumaturgus, in the early part of the third century, represented John as saying (x. 1,184): "How shall I stretch out my right hand

over Thee, who hast stretched out the heavens? . . . baptize, therefore, if Thou wilt, O Lord, baptize me, the Baptist. . . . Stretch out Thy dread right hand which Thou hast prepared for Thyself, and crown by Thy touch my head." To this the Lord is represented as replying: "It is necessary that I should now be baptized with this baptism. . . . The Baptist, having heard these things, stretching out his trembling right hand, baptized the Lord." This writer evidently believed that John baptized by lifting water from the Jordan in his hand and pouring it upon the head of the Lord.

This belief appeared also in the ancient pictures drawn by the Christians upon the walls of the catacombs. "The oldest baptismal pictures in the Roman catacombs," says Schaff, "may be traced to the close of the second century. They are rude and defaced, and have no artistic merit, but considerable archeological value, and furnish monumental evidence of the mode of baptism which prevailed at that time." In all cases the person stands in shallow water and the baptizer stands upon the shore. In two pictures the baptizer has his hand upon the head of a boy, and in one a spray of water is represented as surrounding the head. The act of dipping is not in any case represented. They certainly did not think of dipping as the essential act of the ceremony.

In the "Codex Sinaiticus" and other ancient authorities, as before stated, the word sprinkle is used

in the place of baptize, in Mark vii. 4. This variation in the reading can be accounted for only by the fact that the scribe and his readers were familiar with sprinkling as a mode of baptism, and regarded the two words as meaning the same thing. This evidence is all the more valuable because it is an incidental and unconscious recognition of sprinkling as fulfilling all the requirements of baptism.

It is well known also that even when a threefold dipping was required by a law of the Church, sprinkling in the case of the sick was recognized as sufficient.

3. Baptism an Effect, Not a Specific Act.—Christian writers, as well as the ancient Greek writers, understood the word baptism as describing an effect rather than a definite mode of action. Whatever means or mode of action would produce a characteristic effect might be called a baptism. Thus Cyprian, in a passage quoted above, said that the water of baptism was baptized when consecrated by the priest. The act of consecration was supposed to impart sanctifying power, and thus to change the character of the water.

John of Damascus said (i. 261): "John [the Baptist] was baptized by putting his hand upon the divine head of his Master, and by his own blood."

Martyrdom was a baptism. Origen (ii. 980) said: "For it is the baptism of blood only which makes us purer than the baptism of water makes us." Cyprian also spoke with enthusiasm of those "who

are baptized by that most glorious and chiefest baptism of blood."

Whatever completely changed the character for good was called a baptism. Ambrose, speaking of the text, "Washed with milk" (Cant. 5, 12), said: "The Lord baptizes with milk, that is, with sincerity. And they are those who are truly baptized with milk who believe without hypocrisy and offer a pure faith that they may put on an unspotted grace. Therefore the Spouse ascends to Christ clothed in white, because she was baptized with milk." In another place he said: "When the water flowed, Elias prayed, and fire descended from heaven. Thou, O man, art upon the altar, who shalt be cleansed by water, whose sin is burned up, that thy life may be renewed."

Chrysostom said (33 Hom.): "Christ calls His cross and death a cup and baptism: a cup, because He readily drank of it; a baptism, because by it He purified the world." Justin Martyr, speaking of circumcision, said (chap. xliii.): "We have received it through baptism."

Such passages as these effectually refute the notion that "*baptizo* means to dip, and nothing but to dip." The fact is, the word never means simply to dip. When the Church adopted that form, it was not because the word required it, but because it was thought that a dipping in the consecrated water would have a better effect upon the person, and produce a more complete cleansing.

Jerome expressed the general belief of his day when he said: "As the bodies of infants stained with blood are washed as soon as they are born, so also spiritual birth needs the salutary washing." Speaking of the text, "Then washed I thee with water" (Ezek. xix. 9), he said: "This was the water of salutary baptism, . . . concerning which baptism Isaiah also speaks, "The Lord will wash the uncleanness of the sons and daughters of Zion." Thus it is clear that whatever mode they used, the idea of cleansing was always present. In fact, they unduly exalted this idea, and regarded the ceremony as a complete washing away of sin.

4. The Immersion was into the Mystic Brotherhood.—The purpose and the effect of the washing were always regarded as an induction into discipleship. They called it a "seal" and an "initiation." In this also they went beyond the Scriptures, and taught that the ceremony actually brought them into spiritual union with Christ, and necessarily secured salvation. It is needless to give quotations to show that this was their belief. It is still held by the Roman and Greek churches.

These facts establish the conclusion: (1) that baptism was originally administered by sprinkling; (2) that dipping came in with ceremonialism, and (3) that, notwithstanding its many errors, the early Church continued to hold the Scriptural doctrine of baptism as a ceremonial cleansing and official induction into discipleship.

Section VII.—The Bible Doctrine and Mode Restored

THE REFORMATION.—We can not complete our excursion through the fields of history without a brief study of modern times. Superstition and ceremonialism, together with the adoption of the Roman form of government, brought the Church into the long night known as the Dark Ages. When the morning began to dawn, in the revival of learning, devout men began to turn their attention again to the pure Word of God; and then came the Reformation, in which many broke away from the superstitions and traditions as well as from the government of Rome, and made the Scriptures, with the Holy Spirit, their only guide.

1. SUPERSTITION REJECTED.—In their study of the Word the Reformers were convinced that the water of baptism did not in itself, nor by any power imparted to it, contain and convey divine grace; and that the design of the ceremony was not to effect salvation, but to be only a sign and a seal of that cleansing and incorporation into the body of Christ which come only from the Holy Spirit. They believed baptism to be important, because it was appointed by the Lord as the symbol of divine cleansing and was made by Him the official seal of membership in the Church on earth, and because He had promised with it many spiritual blessings; but they did not believe that the ceremony had any

magical efficiency, or that it necessarily, *ex opere operato*, secured salvation; much less did they think that its benefits were confined to some exact mode of administration. They had high regard for the commands and promises of God, and they believed that in this ceremony, as in all others, both the meaning and the mode as given by the Lord should be conserved, and that in determining all questions we should follow Scriptural instruction and example, rather than some obscure tradition and customs originating in superstition.

The Scriptural Ceremony Restored. — Luther taught that the efficiency of the ceremony was not in the water, nor in the mode of applying it, but in the Word and the accompanying grace of God. He preferred sprinkling, as following Scriptural example, but taught that "any quantity of water, in any way applied by an authorized person," fulfilled the requirement. Calvin taught that saving grace came only by the Spirit of God, that there was no virtue in the water nor in the ceremony, but that the sacrament was a means or instrument through which the Lord by His own appointment communicated grace to those who by faith received it. He preferred pouring, as suggested in Scripture, but did not condemn other forms. Dr. Wall, in his learned "History of Baptism," says: "The authority of Calvin and the rules which he had established at Geneva had a mighty influence on a great number of our people about

that time. Now Calvin had not only given his dictate in his Institutions, that 'the difference is of no moment whether he that is baptized be dipped all over; and if so, whether thrice or once, or whether he be only wetted with the water poured on him,' but he had also drawn up for his Church at Geneva and afterward published to the world a form of administering the sacraments, in which he says: 'Then the minister of baptism pours water on the infant, saying, I baptize thee, etc.'" In later years, the followers of Calvin have regarded pouring as only a more profuse sprinkling, and have generally preferred the simpler mode as being more exactly in harmony with Scriptural example.

2. The Anabaptists Retained the Traditional Mode.—In the Middle Ages there arose a class of people who during and after the Reformation were known as Anabaptists and Antipedobaptists. An excellent account of them has recently been written by Professor Newman, of Toronto, in his "History of Antipedobaptism." He shows that they were generally true-hearted, zealous Christians. They held high views in regard to the qualifications for church-membership, and condemned in strong terms the prevailing corruption and injustice in Church and state. They believed that none but the regenerated and fully consecrated should be in the Church. They denied the validity of all baptisms by any others, and hence rebaptized all who joined with them. This gave them the

name of Anabaptists. For a similar reason they rejected infant baptism, and hence were called Antipedobaptists. Their leaders, who were generally men of strong conviction, but of limited education, often became extremists. During the Reformation many of them became Socialists and Revolutionists; and hence they were entirely separated from Luther and other reformers. They have had, however, great influence at different times and in different countries. At the present day there are many in Europe and America, who may, in a general way, be called their followers.

Believer's Baptism a Doctrine of Qualification, Not a Mode of Baptism.—All Anabaptists did not baptize by dipping. Some, like the Moravians and the early Mennonites, believed sprinkling to be the Scriptural mode. Others preferred dipping. They did not, however, believe with the ancient Church that the water had power to wash away sin. Neither did they think that dipping produced a more complete cleansing, or had any other effect greater than sprinkling. Their views in this respect were in harmony with the Scriptures and with the doctrine of the Reformers. The question with them was not primarily one of ceremony, but of qualification. The Reformers believed that baptism, being an induction into discipleship, should have the qualifications that the Lord required, but did not demand fully matured character; and accordingly they, as well

as the Roman Church, baptized their children, and administered the sacrament by sprinkling or pouring. The Anabaptists insisted that none but enlightened and consecrated believers should be received. In defense of their extreme view they often quoted, "He that believeth and is baptized shall be saved," etc. (Mark xvi. 16). Not being critical scholars, they were unaware that this passage was not well authenticated, being absent from the two oldest manuscripts. Neither did they consider that an interpretation of the passage that would exclude immature believers from the Church would also exclude them from salvation. But being radicals, they demanded the highest qualifications, and very naturally preferred the mode of service that seemed to them to express and require the greatest consecration. They did not at first hold that dipping was essential to the ceremony. They chose it because it was an ancient form and seemed to them to be in harmony with their severe requirements, and because it marked them as being different from those who used the prevailing mode. Thus dipping became associated with their doctrine, and began to be called believer's baptism.

3. Burial with Christ Misunderstood.— The Anabaptists who preferred the act of dipping confirmed the custom among themselves by interpreting Paul's words as teaching a water burial, and by adjusting their doctrine to this form of thought. Thus Rothmann and others, in their

"Confession on the Two Sacraments," published in 1533, say: "Baptism is an immersion in water, which the candidate desires and receives for a true sign that he has died to sins, being buried with Christ; has been thereby raised into a new life, henceforth to walk not in the lusts of the flesh, but in obedience to the will of God," etc. (see Newman, p. 282).

This statement follows the "Constitutions" of the third and fourth centuries, and has been followed by Alexander Campbell and others in modern times. Thus Campbell, in his "Christian Baptism" (p. 267), says: "Baptism is an ordinance of the New Testament ordained by Jesus Christ to be unto the party baptized a sign of his fellowship with Him in His death and resurrection, and of His being engrafted into him," etc. Campbell, however, went beyond Rothmann and followed the "Constitutions" in identifying the ceremony with spiritual baptism. On page 276 he says: "Baptism being the last of the series of truth, faith, repentance, love, and profession, it is properly styled, in figure, being born again, or being born of water and of the Spirit. . . . In our baptism we are born into the divine Family, enrolled in heaven. We receive justification or pardon; we are separated or sanctified to God, and glorified by the inspiration of His own Spirit."

Burial with Christ Not a Dipping into Water.—In a former chapter we have pointed out

the error of this interpretation, and have shown that Paul's statement had no reference to a mode of service; that he taught that the aim of baptism was to bring us into union with Christ, and that by one Spirit we are all baptized into one body; and, further, that in our baptismal union with Christ we are also, as a necessary consequence, baptized into fellowship with Him in His crucifixion, in His burial, and in His resurrection, and therefore, being in Him, we ought to walk after the likeness of His spiritual life. This truth does not require dipping to represent it in the ceremony; for Luther and many others have frequently used and emphasized this form of thought while administering the sacrament by sprinkling.

It will be observed that Campbell reverses the order of the apostle's thought and speaks, first, of our fellowship with Christ "in His death," and then of our being "engrafted into Him"; and further, teaches that all the benefits of spiritual life are conditioned on, and come in consequence of, a formal fellowship with Him after a likeness of His burial and resurrection. This certainly was not the apostle's teaching. Paul surely did not say that our baptism into Christ must be by means of or in the form of a ceremonial burial. He did not teach ceremonialism of any kind. His words do not even imply that dipping was then in use. The Anabaptists and later writers, like the writers of the third and fourth centuries, unconsciously infused their

own ideas into the apostle's language, and then used his language to authorize and defend their ideas. It may be said in favor of the Anabaptists, however, that this form of thought and the ceremony, as they administered it, were in harmony with their extreme views; and it must be said also that in general they used their doctrine to enforce their strict rule of life.

4. Baptism Means Immersion into Christ. —In later years, and especially among English and American writers, those who favor dipping have insisted that this act is essential to the ceremony, because of the meaning of the word baptize. Thus Dr. Gale, who wrote in London in 1711, said: We hold that "the word baptize necessarily includes in its significance dipping, and that Christ by commanding to baptize has commanded to dip only."

Dr. Booth, London, 1711, p. 125: "I do not indeed recollect so much as one learned writer, in the whole course of my reading, who denies that the primary sense of the term is to dip."

Dr. Carson, Philadelpha, 1853, p. 55: "My position is that it always signifies to dip; never expresses anything but mode."

Professor Jewett, Boston, 1855, p. 13: "*Baptizo*, in the whole history of the Greek language, has but one meaning. It signifies to dip, or immerse, and never has any other meaning."

Dr. Conant, New York, 1860: "The Greek word expresses nothing more than the act of immersion."

"It appears that the ground idea expressed by this word is, to put into or under water, or other penetrable substance, so as entirely to immerse or submerge; that this act is always expressed in the literal application of the word, and is the basis of its metaphorical use." "By analogy, it expresses the coming into a new state of life, or experience, in which one was, as it were, enclosed and swallowed up, so that temporarily or permanently he belongs wholly to it."

THE NEW DOCTRINE OF DIPPING NOT SUSTAINED.—The doctrine that the act of dipping is essential to the ceremony may be said to be of a comparatively recent date. It will be remembered that when the early Church introduced dipping it was simply for a more complete cleansing. They believed that the water washed away their sins, and they very naturally desired to be entirely covered by the cleansing element. They did not, however, regard the act of dipping as essential, and never spoke of the word as requiring this act. On the contrary, they regarded the effect produced as the essential thing. They changed the ceremony at different times, and freely spoke of martyrdom, without any specific ceremony, as a true baptism. These modern writers have, therefore, discovered a new argument, and they are entitled to its full benefit.

It will be observed, however, that the original position which held the word baptize as meaning

to dip and to dip only was found to be untenable and has been abandoned by the more modern writers. Dr. Conant was a brave knight and ably defended his cause, but his sword was more destructive to his friends than to those whom he set out to fight. He established beyond all controversy that the word baptize never meant simply to dip. This was indeed the primary meaning of the word, *bapto*; but he proved that the derived word, *baptizo*, was never used in this sense, but always signified a more complete submergence, to immerse, "to be swallowed up," as when one is drowned. This complete submergence, he said, was the basis of its metaphorical use; and he taught very clearly that the word properly "expresses the coming into a new state of life, or experience." That is, baptism, as we all believe, means a formal and spiritual immersion into the fellowship of Christ, an entire submergence into His life and love, so as to belong wholly to Him. It may be added, also, as we have fully shown, that the derived word carries with it the idea of a complete and lasting effect upon the object or person. It implies a complete change of condition and of character, as symbolized in the washing. Its Christian idea is simply cleansing and induction into Christ.

5. The Ceremony Not an Immersion into Water, but an Induction into the Church.—The mistake which all of these writers make is in thinking that an induction into the fellowship of

Christ necessarily assumes and requires an immersion into water. They seem to have overlooked the fact that at the time of Christ the word baptism was used, as we have fully shown, with a great variety of metaphorical or secondary meanings, and that it was a well-known name for the ceremony of purification. They seem to have overlooked the fact, also, that the immersion commanded and represented in Christian baptism was specifically stated to be "into the Name," "into Christ," "into one body," etc. How this immersion, or induction, was actually performed may be learned from various sources, as we have already shown; but we find no command of any kind requiring a definite act of dipping into water, and it is entirely gratuitous and unfounded to assume that the initiation into the fellowship of Christ was necessarily by means of an immersion into water. We have no right to substitute one immersion for another, nor to assume that one is implied and required by the other. The word baptism, being used to express the purpose of the ceremony, can not in itself determine the mode. An immersion into discipleship does not imply, much less require, an immersion into water.

Every argument in favor of dipping dissolves upon examination and becomes worthless. We go back, therefore, to the Scriptural mode of sprinkling, and continue to trust, not in the mode, nor indeed in any element of ceremonialism, but in the grace of God.

In pointing out the errors of those who contend for dipping, we do not wish to be understood as denying the validity of their baptism. We think they have departed from the practise of the apostles, but we respect their sincerity and piety; and we recognize in their doctrine of baptism the teachings of Scripture concerning the necessity of a complete cleansing by the Spirit and a complete engrafting into Christ; and while we can not believe that the ceremony is properly administered by dipping the person into water, and positively decline to be brought under the bondage of this form, we at the same time acknowledge that those who conform to this mode may, by divine grace, receive all the benefits of baptism, and we cordially recognize them as disciples of the Lord.

6. A General Agreement.—It is pleasing to find that, amid the conflicting forms of thought and differences of mode, all who break away from traditionalism on the one hand and from rationalism on the other and follow the pure Word of God are in substantial agreement in regard to baptism. Even the Greek and Roman churches, with their errors of ceremonialism, hold that baptism teaches and, as they think, produces a spiritual cleansing and incorporation into the body of Christ.

Luther, and all who follow his catechism, tell us: "It signifies that the old Adam, with all his sinful lusts and affections, should be drowned and destroyed by daily sorrow and repentance; and that

a new man should daily arise, that shall dwell in the presence of God in righteousness and purity forever."

In the Heidelberg Cathechism the Reformed Churches teach (Q. 69, 74): "Christ appointed this external washing with water," etc. They "must therefore by baptism, as a sign of the covenant, be also admitted into the Christian Church."

The Westminster Catechism states the belief of all Presbyterian churches (L. C., 165): "Baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water in the name of the Father and of the Son and of the Holy Ghost, to be a sign and seal of engrafting into Himself, of remission of sins by His blood, and regeneration by His Spirit; of adoption, and resurrection unto everlasting life; and whereby the parties baptized are solemnly admitted into the visible Church, and enter into an open and professed engagement to be wholly and only the Lord's."

The Episcopal Church teaches (Art. 27) that baptism is "a sign of regeneration, or new-birth, whereby as by an instrument they that receive baptism rightly are grafted into the Church," etc. This statement is received also by all Methodist churches, and is understood by them as teaching the doctrine of the Reformers.

All Anabaptists agree substantially with the Polish Catechism, issued in 1574 (see Newman, p. 336). In baptism the believer "publicly professes

that by the grace of God the Father, in the blood of Christ, through the operation of the Holy Spirit, he is washed of all his sins, in order that, being inserted into the body of Christ, he may mortify the old Adam and be transformed into that heavenly Adam, with the assurance that after the resurrection he may attain to eternal life."

The Philadelphia Confession (Art. 22) states the belief of most American Baptists: "Baptism is an ordinance of the New Testament, ordained by Jesus Christ to be unto the party baptized a sign of his fellowship with Him in His death and resurrection; of his being engrafted into Him; of remission of sins; and of his giving up unto God, through Jesus Christ, to live and walk in newness of life." Alexander Campbell rejected all creeds, but used the words of this Confession in stating his belief (see "Christian Baptism," p. 267).

7. Unity in Spirit and in Purpose.—In all of these statements we find substantially the same doctrine; and we are made happy in the knowledge that, while some may differ concerning the effect of the ordinance, and others concerning the qualifications to be required and the mode of administration, all accept, with more or less fulness, the central truth, that baptism was appointed by our Lord to be a ceremonial washing away of sin and an official induction into the Church, and was also designed to symbolize and, in some way as a means of grace, to help in securing spiritual cleansing and

union with Christ. May we not hope that all who receive this truth will soon be able to arise above all differences of opinion and, "with all lowliness and meekness, with long-suffering, forbearing one another in love," will give "diligence to keep the unity of the Spirit in the bond of peace"? There may not be denominational union, but there should be unity; for our Lord prayed that we all might be one, and this was the ideal of Paul when he said (Ephes. iv. 5): "There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism."

PART THIRD

THE HOLY PLACE

Spiritual Baptism

"Behold, the veil of the temple was rent in twain from the top to the bottom."

CHAPTER X.

THE MYSTERY OF GODLINESS, BAPTIZED INTO CHRIST.

"He shall baptize you with the Holy Ghost and with fire."—*Matt.* iii. 11.

"For in one Spirit we were all baptized into one body."—1 *Cor.* xii. 13.

'Ah, what a life is theirs who live in Christ;
How vast the mystery!
Reaching in height to heaven, and in its depth
The unfathomed sea!"

—MRS. PRENTISS.

Section I.—Christ is Honored—the Head of the Spiritual Body

"THAT they may know the mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden. . . . For in him dwelleth all the fulness of the Godhead bodily, and in him are ye made full" (Col. ii. 2–10).

1. THE TEMPLE AND THE BODY.—Let us reverently turn our eyes toward the Holy Place. We have climbed over the rugged rocks that lie upon the side of Mount Zion. We have passed through the court of the Gentiles and the court of Israel and have come into the court of the priests, where

stand the great altar with its burning sacrifice and the great laver whose flowing waters are for the cleansing both of the sacrifice and of the people. Here, in a figure, our great High Priest fulfilled all righteousness, and here, too, we have received the purifying water. We have not yet entered the Holy Temple. We have looked in at the open door, but we have turned aside to view the varied features of the outlying fields. We return now to follow the High Priest into the Holy Temple. This is the privilege of all the holy and royal priesthood (1 Peter ii. 5, 9). "Let us draw near with a true heart in fulness of faith" (Heb. x. 22). We enter now the Holy Place. Here are the golden lampstand whose sevenfold light fills the room, the consecrated bread upon the table, and the golden altar whose burning incense fills the place with sweet fragrance and ascends on high with the prayers of our High Priest. Beyond the veil, whose delicate texture was rent in twain at the crucifixion, we see the Ark of the Covenant, with its cherubim of holiness overshadowing the Mercy-seat. Within this sacred Ark is the unchanging law of God, and here also are the symbols of divine deliverance, the manna which God gave from heaven and the living rod of power. Surely it is good to be here; for God is in His holy Temple; and this is the very gate of heaven. Behold, the house is filled with His glory. Let us gratefully acknowledge our acceptance at the throne of grace.

But now the vision changes. We look, and instead of the temple we see "the Son of Man." He had said: "Destroy this temple and in three days I will raise it up." He has fulfilled His word. The marks of the nails and of the spear are in His hands and in His side; and the glory of the Lord is upon Him. Listen to His gracious words: "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations. . . . And lo, I am with you alway, even unto the end of the world." "Ye shall receive power, when the Holy Ghost is come upon you; and ye shall be my witnesses." While He speaks the glory of the Lord comes down upon the mountain, and a bright cloud receives Him out of our sight.

We look again: the temple has disappeared; the body of our Lord is no longer visible; but we see a company of people who are known as His disciples. They have been born anew; they have seen His glory and have believed His word. He has breathed upon them, and they have received the first-fruits of the Spirit. Behold, now they meet in prayer, and the glory of the Lord comes down upon them. They are anointed with the Holy Spirit, as the Lord was after His baptism. They are filled with His Spirit. They go forth as their Lord's witnesses, and in His name do many wonderful works; but they meet with opposition and persecution, even as He did. They, too, almost

sink under the load of the cross; but they go on in a strength not their own; and, having conquered sin and even death, they stand at last in triumph at the right hand of God.

What is the meaning of this vision? Evidently the temple, with its high priest, its burning sacrifice, its consecrated bread, and its heaven-sent manna, represents the person and work of Christ. The cleansing water, the seven-lobed lamp, the living rod, and the cloud of glory represent the Holy Spirit. God is in Christ "reconciling the world unto Himself." The Holy Spirit gives us light and life in Him. But why does the temple disappear and the Lord Himself depart from view; and why does the Holy Spirit descend upon this company of people? It is because they have become His temple. They have been brought into a mysterious union with Christ and are now members of His body. He dwells in them, and they in Him. They continue to do His work, and will share with Him in the glory of eternity. Here, then, is the whole mystery of religion. Christ is our only Savior, and to be in union with Him is the only way of salvation. The Holy Spirit, acting with Christ, cleanses and awakens our spiritual nature and brings us into vital union with Him. Spiritual cleansing and induction into Christ are therefore the greatest events of life. This is the mystery of spiritual baptism. It is the great mystery of our holy religion. It is the innermost

shrine of Christianity. It is the Holy of holies. Can we enter there? Let us follow the Divine Word, and with the seven-lighted lamp and the burning incense seek for the way, which is indeed open to all.

2. Baptism into Christ is the essential doctrine of salvation. Let us recall the general meaning of the word baptism. We have seen that among the Greeks the word was used in speaking of an object or person whose condition or character had been completely changed by some substance or power. The idea seems to have been that the baptizing element or power produced such an effect upon the object as to induct, immerse, or, more exactly, merge it into a new condition or character. When ships, for instance, were sunk, or persons were drowned, they were said to be baptized, not because they were in the water, but because the water had overpowered them and completely changed their condition and character. When a person was intoxicated, or was overwhelmed with debt, or was prostrated with grief or fear, they said he was baptized with the wine, or the debts, or the fear, because the power named had brought him into that condition. When a Greek desired a thorough cleansing, he went to the hot bath which they called a place of baptism, giving it this name, not because of any dipping, but because the effect was so great that one became, as it were, a different person. The Jews had a ceremony in which water, taken from

a flowing stream, was consecrated and sprinkled on a person, for the purpose of cleansing him from defilement and inducting him into a holy estate. When they learned the Greek language, they very naturally called this ceremony a baptism, because they regarded it as having a great effect upon the person and bringing him into special favor with God. When John came he was called the Baptist, because he took water from the river, and cleansing those who came to him, after the Jewish manner, inducted them into a state of repentance as a special preparation for the coming of Christ. When the Lord began to teach, all who became His followers were by divine direction received into the company of disciples by baptism; and when the Church was established, a similar cleansing and induction into His name was required of all.

In all such cases the baptizing element or power is supposed to produce such an effect upon the person as to change his condition and introduce him into a new estate. In the Christian ceremony the act is symbolical; it signifies that the Lord Jesus has sent His Holy Spirit upon us, and that the Spirit, in the act of cleansing us from sin, changes our nature and brings us by faith into a holy, vital, and eternal union with Christ. Is not this the essential idea of the plan of salvation? "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ" (Gal. iii. 27).

"For in one Spirit were we all baptized into one body" (1 Cor. xii. 13).

3. UNION WITH CHRIST secures full and free salvation. It assumes the divine character of Christ and His perfect atonement, and it brings us into such relation to Him in His sufferings and death that we fulfil the perfect law of God in Him, and in His resurrection we secure eternal life. The words substitution and satisfaction express great truths, but they do not contain the whole truth; for, while they teach that Christ takes our place under the law, they do not show our true relation to Him. In baptism we can say with Paul (Rom. vi. 3): "All we who were baptized into Christ Jesus were baptized into his death. We were buried therefore with him through baptism unto death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection; knowing this that our old man was crucified with him." "In him ye are made full. . . . In whom ye were also circumcised; . . . having been buried with him in baptism. You, I say, did he quicken together with him, having forgiven us all our trespasses; having blotted out the bond written in ordinances that was against us, nailing it to the cross," etc. (Col. ii. 8–19).

4. MERCY AND JUDGMENT meet in Christ. The

doctrine of baptism into Christ sustains the law of God, along with the covenant of grace, as in the Ark of the Covenant. In all ages men have interpreted the offer of mercy as a relaxation of law, and have then sought to work out their own righteousness under the law, rather than to accept the grace of God in Christ. Thus, after the Lord had established the covenant of grace, He gave the people of Israel the ceremonial law to lead them to Christ; then the Pharisees taught that they were saved by a strict observance of this law without reference to Christ. Hence they became, as Paul said (Gal. iv. 21), children of the bondwoman, and in consequence were in bondage under the covenant of works; but, said he, the children of the freewoman are free, and are saved, not by the works of the law, but by union with Christ through faith. The Roman Church made the same mistake as the Pharisees, and taught that the law of the Church was, by divine favor, substituted for the original law of holiness; and that all who submitted to the ordinances and obeyed the law of the Church would be saved by the power granted to the Church, and on account of their obedience. After the Reformation, the people that were called the Remonstrants fell into a similar error, and taught that God, for Christ's sake, had relaxed the law of perfect holiness, and now required only, as they said, evangelical obedience. These writers had, perhaps, a great truth in mind, but their doctrine

was a falling from grace; for if we are saved by doing what is required of us, whether little or much, salvation is under the law, and grace is no more grace. But union with Christ is all of grace, and yet there is no relaxation of law, for in our union with Him we fulfil all the law. In modern times certain writers substitute the truth, or divine goodness, for Christ. Thus James Freeman Clarke ("Steps of Belief," p. 282) says: "We are saved by truth." In another place he says, "We trust in God's goodness." The truth has indeed a mighty effect upon the soul, and we are all pleased to believe in God's goodness; but truth and goodness are included in the covenant of grace, and are not to be separated therefrom, nor to be substituted therefor; they can not take the place of Christ. "For it was the good pleasure of the Father that in him should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross" (Col. i. 20).

5. He Shall Save His People from their sins. Baptism into Christ is essential to salvation. Our Lord said: "As the branch can not bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches" (John xv. 4). "I am the way, and the truth, and the life; no one cometh unto the Father, but by me" (John xiv. 6). "No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whom-

soever the Son willeth to reveal him" (Matt. xi. 27). Peter said: "Neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts iv. 12). John said: "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John v. 12). Paul said: "I determined not to know anything among you, save Jesus Christ and him crucified" (1 Cor. ii. 2). He said that we are grafted into Him as a branch into a good olive-tree (Rom. xi. 17). "As therefore ye received Christ Jesus the Lord, so walk in him rooted and built up in him" (Col. ii. 7). "For ye died, and your life is hid with Christ in God" (Col. iii. 3). In a word, we are complete in Him; for Christ is "all in all," and without Him we are nothing.

6. The Author of Eternal Salvation.—Baptism into Christ secures perfect life and character; for union with Him means complete subjection of the soul to Him. It means that our nature is changed into harmony with His. It means that we are spiritually one with Him, having His nature imparted to us, so that it is no longer we that live, but Christ liveth in us. Even as the Lord Himself prayed, "that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us" (John xvii. 21). "Father, that which thou hast given me, I will that, where I am, they also may be with me; that they may behold my glory; . . . that the love wherewith thou

hast loved me may be in them, and I in them" (xvii. 26). Surely, we are complete in Him; and who shall separate us from the love of God, which is in Christ Jesus our Lord? "Oh, the depth of the riches both of the wisdom and the knowledge of God!"

7. He is the Head of the Body, the Church. Saving baptism is administered only by Christ Himself. "He shall baptize you with the Holy Ghost and with fire" (Luke iii. 16). The disciples administered ceremonial baptism in His name; and this act officially admits members into the visible Church; but Jesus only administers the baptism that admits members into His spiritual body, and the Holy Spirit whom He sends upon us is the only power that can effect this union. He sent His disciples into the world to preach the Gospel, and gave them power to do great things in His name, power even to bring sinners to Him; but He alone, with the Holy Spirit, has power to bring the soul into spiritual union with Himself. He is, and will ever remain, the only Head of the Church. We may help others to come to Him, but all must come directly to Him. He does not permit any Church, or saint, or priest to stand between Himself and the people, or to act for Him in the vital matter of spiritual baptism. He said: "Lo, I am with you alway, even unto the end of the world"; and "him that cometh to me I will in no wise cast out." There is no one so weak or sinful that he

may not come directly to Christ. The way into the holiest is open to all. The faith that saves is personal faith in Christ; not merely faith in the Church, or faith in the truth, or faith in divine goodness; but faith in Christ as our personal Savior. He Himself receives us into His eternal fellowship. He alone, the ever-present Head of the Church, administers the baptism that changes our nature and makes us members of His spiritual body. The Gospel is His gracious invitation to the whole world to come unto Him and be saved.

Section II.—The Holy Spirit Baptizes into Christ

"He shall baptize you with the Holy Ghost and with fire" (Luke iii. 16).

"He breathed on them and saith unto them, Receive ye the Holy Ghost" (John xx. 22).

"John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts i. 5).

1. The Holy Spirit is a Divine Person.—It is not our purpose to attempt a complete statement of the nature and work of the Holy Spirit. Many books have been written upon the subject, and in some of them the truth has been clearly stated and needs not to be repeated. Our desire is simply to follow the Scripture on the subject of baptism, and inquire only concerning what the Spirit does for us

in cleansing us from sin, and in bringing us into union with Christ. It may be well, however, to mention as a fundamental principle, that we are not to think of the Holy Spirit as nothing more than a divine influence. He is the executive power of God in the universe, and as our Creator sustains a constant relation to the substance of our being; but we are taught also that He is a divine person, and sustains a personal relation to us as individuals. Like the Father and the Son, He loves us and, without interfering with our individuality or freedom, seeks to do us good by awakening our spiritual nature, enabling us to see and apply the truth, revealing to us our sinful condition and also the love of God in Christ, and enabling us to accept Christ as our personal Savior. He, as well as the Father and the Son, is grieved when we refuse to follow His promptings, and is pleased when, with open minds and true hearts, we will to do His will. He is a friend whose favor and love we should constantly cherish. To sin against the Holy Ghost is a fatal sin, and to receive Him is to secure salvation.

It is a fundamental truth also that the Holy Spirit is not a divine being separate and apart from God; for God is one. Each person of the Trinity is represented in Scripture as having a distinct office or work; and yet each may be spoken of as doing the work of the others, for all are present and concur in all divine acts. Our Lord said: "No

man can come to me, except the Father which sent me draw him." At another time He said: "As the Father raiseth the dead and quickeneth them, even so the Son quickeneth whom he will." Paul by divine inspiration said also: "No man can say, Jesus is Lord, but in the Holy Spirit." These statements are not in conflict, for God is one. They show simply that all the persons of the Trinity sustain a personal relation to us and cooperate in our salvation. Baptism brings us into a holy relation to the Father and the Son and the Holy Ghost.

2. The Holy Spirit is the Divine Executive.—"Baptized with the Holy Ghost" has the same form of expression in Greek as "baptized with water," except that the word "water" is in the dative case without a preposition, whereas the words "Holy Spirit" are in the dative with the preposition (ἐν). The form of expression indicates that in spiritual baptism the Holy Spirit takes the place of the water, as the "causa instrumentalis" (see Winer, "New Testament Grammar," p. 388). The preposition may be used to indicate that the Holy Spirit does not act as an ordinary "instrument" or agent; but when He comes upon us in baptism, He not only produces an effect upon us, but continues to abide with us, and we remain within the gracious influence of His power. It is not said in any case that we are baptized *into* the Holy Spirit; but "*in* one Spirit were we all baptized *into* one body." All New-Testament writers had the same concep-

tion in regard to the process of spiritual baptism. It is always a baptism by the Spirit into Christ.

3. The Dispensation of the Spirit. — In the New Covenant the Spirit is freely given to all who come to Christ. Under the Old Testament the covenant of grace was, in a manner, restricted to the people of Israel; and all were required to come to God through the intercession of the priests, and through the appointed ceremonies which for the time being represented the body of Christ. Now the way is open to all, and the Spirit is given to all who come. This Paul clearly states, when he says (Ephes. ii. 13): "The Gentiles were strangers from the covenants of the promise, having no hope and without God in the world. But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ, . . . that he might create in himself of the twain one new man. . . . For through him we both have our access in one Spirit unto the Father. . . . In whom ye also are builded together for a habitation of God in the Spirit." We are not to assume, as some have done, that people were not regenerated and saved through the covenant of grace under the Old Testament, as well as in the New; for David prayed, as we do, "Create in me a clean heart, O God"; "And take not thy Holy Spirit from me." Moses and the prophets were filled with the Spirit, and were inspired to speak and to do the will of God. They had the same Spirit as in the New Testament, and

the same covenant of grace in Christ. The New differs from the Old chiefly in having the presence of the Lord in His glorified humanity to whom all can come freely without the need of a priest or other mediator; and secondly, in the "better promises" (Heb. viii. 6) by which the Spirit, after the advent, is given freely to all who come to Christ, as He said by Joel, "I will pour forth of my Spirit upon all flesh"; and as Peter said: "Repent ye, and be baptized, . . . and ye shall receive the Holy Ghost. For the promise is to you and to your children, and to all that are afar off." When it is said that the Spirit was not yet given, and that it was needful that the Lord should be crucified and that He should depart, the statements refer to the fulfilling of the "better promises" of the New Covenant.

4. By One Spirit Were We All Baptized into One Body.—The Holy Spirit brings us into a holy relationship to Christ as a Sacrifice for sin, and also to Him in His glorified humanity. Our personal and spiritual relationship to the Lord's humanity is an essential doctrine of Christianity. This is clearly stated when He said (Heb. x. 5 *ff.*): "Sacrifice and offering thou wouldst not, but a body didst thou prepare for me. . . . Then said I, Lo, I am come to do thy will, O God." The body was at once the temple of God, the High Priest, and the sacrifice for sin. The next verse states the fulness of the Lord's work: "I am come

to do thy will, O God. By which will we have been sanctified through the offering of the body of Jesus Christ once for all. . . . For by one offering he hath perfected forever them that are sanctified." The benefits of this perfect atonement are secured and applied to us only by the Holy Spirit; for He said: "The Holy Ghost also beareth witness to us; for after he hath said, I will put my laws on their heart, and upon their mind also will I write them; then saith he, And their sins and their iniquities will I remember no more." That is, the pardon of our sins rests entirely upon the offering of the body of Christ upon the cross, and we are brought into spiritual union with this offering only by the sanctifying power of the Holy Spirit. This great truth is represented in baptism, and the writer already quoted evidently had the ceremony in mind, and expressed the whole truth very clearly and beautifully in the conclusion of His argument: "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; and having a great high priest over the house of God; let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. x. 22). The ceremony is sprinkling or washing with pure water, but the sanctifying power by which we are brought into the new and living way

is only in the Holy Spirit. Our personal and spiritual union with the suffering and glorified Savior makes us members of His body, the Church; and through Him we have access in one Spirit unto the Father.

5. The Spirit Gives Life and Light.—The only power that can baptize us into Christ and qualify us for His work is the Holy Spirit. In the ceremony the cleansing water symbolizes the Holy Spirit; but the Scriptures do not teach that the water in itself, or by any power imparted to it, produces the result desired. The Church, after the first century, fell into the error of baptismal regeneration, and taught that the water, as administered by the priest, did actually convey divine grace (*ex opere operato*), and by virtue of its sacramental power did truly wash away sin and bring one into union with Christ. But this was not the teaching of the apostles; neither did they teach that any man, by virtue of an office in the Church, was permitted to stand between Christ and the people and assume that divine grace can be communicated to them only according to his will and through him. To teach this is to go back to the Old Testament; yea, more, it is to usurp the place of Christ Himself and to keep the people from Him. The glory of the New Covenant is in the fact that all may come directly to Christ Himself, and that the Holy Spirit alone cleanses the soul and brings it into union with Christ. The Spirit may, and indeed

does, use the truth, and the Church with its ministers and ordinances, to help sinners to Christ; but this is very different from the assumption that a minister by virtue of his office can command and require the Spirit to act according to his dictation. The apostles were taught to communicate the Spirit to others by the laying on of their hands, even as now every one who is filled with the Spirit communicates his spirituality to all who come under his influence; and it is the duty of every one who has any spiritual gift to impart to others all the inspiration and help that such power can convey; but, as in olden times some received the Spirit even before baptism (Acts x. 44), and as the apostles always recognized the blessing as coming directly from heaven, so now, while we use the means of grace for all the help that they can give, we look only to the Lord Himself and to His free Spirit for true spiritual baptism. "No man can say, Jesus is Lord, but in the Holy Spirit" (1 Cor. xii. 3).

6. In a Threefold Baptism and by a threefold bond, the Holy Spirit fully cleanses us and unites us to Christ. The first is the baptism of life, in which we are cleansed from sin, as in regeneration, and brought into vital union with Christ. The second is the baptism of power, or the impartation by the Spirit of such gifts as will qualify us to work for Christ and identify us with Him in His work of saving the world. The third is the baptism of fire, or the purifying and ennobling of character, to-

gether with the closer fellowship with Christ, which we secure by the sustaining and comforting of the Holy Spirit in the labors, losses, and persecutions which we endure for righteousness' sake and in doing our Lord's work in actual contact with the sinful world. These three are one baptism; each may be a distinct experience, and each may be said to have a different purpose; and yet all are essential, and all are one; because all unite in making us Christ-like, and in fully uniting us to Him. We sometimes speak of the baptism of life as the one thing needed, and seem to be satisfied if we have but little more than a nominal union with Christ. Our Lord taught that, while regeneration is essential to salvation, the baptism of power is the special blessing promised by the Father (Acts i. 4), and the great thing to be desired; and after speaking of His own sufferings (Mark x. 33), He said to those who desired a high place in His kingdom: "The cup that I drink shall ye drink; and with the baptism that I am baptized withal shall ye be baptized." Each of these blessings is therefore important, and we shall proceed to examine each as different phases or degrees of the one baptism by which we are brought into perfect unity and union with Christ. "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism" (Ephes. iv. 5). "For in one Spirit were we all baptized into one body" (1 Cor. xii. 13).

Section III.—The Baptism of Life, the Hope of the Soul

1. The Necessity of a spiritual change in becoming a disciple was taught by our Lord when He said (John iii. 3): "Except a man be born anew, he can not see the kingdom of God." Our Lord had baptism in mind as the external sign and symbol of the spiritual change; for He explained His statement by saying: "Except a man be born of water and the Spirit, he can not enter into the kingdom of God." The Jews held that natural birth brought them into the kingdom of Israel, and that ceremonial cleansing which they called baptism brought them into special favor with God. They knew also that baptism with water was the ceremony of induction into the company of disciples, but they had not thought of it as a new-birth; this He taught them. He taught them also that the birth which brought them into the true kingdom of God was not natural birth, nor merely a ceremonial birth, but an inner spiritual change which He called a birth from above. This He expressed by saying: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." This new-birth we call a baptism, because in it the Spirit of God comes down upon us, transforms our nature, and brings us into a new relation to Christ with whom we become true children of God.

2. This Doctrine was Taught by Paul when

he said (Titus iii. 5): "He saved us through the washing of regeneration and renewing of the Holy Ghost, which he poured out upon us richly, through Jesus Christ our Savior." The words "washing" and "poured" clearly imply that he had baptism in mind, just as he did when he said, "As many of you as have been baptized into Christ did put on Christ," and "In one Spirit were we all baptized into one body." Spiritual cleansing and induction into Christ may therefore be called a baptism, a baptism of regeneration, a baptism of life, a washing of regeneration and renewing of the Holy Ghost, whereby we are brought into vital union with Christ. Paul's statement fully justifies the expression, "The baptism of life."

The necessity of this baptism is clearly taught by our Lord in other passages, as when He said (John iv. 14): "The water that I shall give him shall become in him a well of water springing up unto eternal life" (John vi. 63); "It is the Spirit that quickeneth; the flesh profiteth nothing" (John x. 10); "I came that they may have life, and may have it abundantly." He taught them the source of this blessing, when He breathed on them and said (John xx. 22): "Receive ye the Holy Ghost." Without the Spirit they were nothing, and could do nothing. All who become children of God through Jesus Christ are born anew, "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 13). "For

in one Spirit were we all baptized into one body" (1 Cor. xii. 13).

3. Baptism into Life a Great Reality.—In studying the nature of this baptism into life we need not insist upon the form of the thought. We may call it a cleansing from sin, a regeneration, a new-birth, an awakening out of sleep, a resurrection from the dead, a new creation, an engrafting into Christ, or any other appropriate term. Each of these forms of expression may contain an important truth, and all may be needed. The essential facts that they bring before us are: (1) that in becoming a true Christian a change is wrought in us by the Spirit of God, and (2) that this change brings us into a new and holy relation to Christ.

The nature of the change and its effects may be stated in the language of Scripture. We quote a few of the many passages that might be given. "I bow my knees unto the Father, . . . that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; . . . that ye may be filled unto all the fulness of God" (Ephes. iii. 16). "We are bound to give thanks, . . . that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth" (2 Thess. ii. 13). "He hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped the corruption that is in the world by lust"

(2 Peter i. 4). "If any man is in Christ, he is a new creature; the old things are passed away; behold they are become new" (2 Cor. v. 17). "There is therefore now no condemnation to them that are in Jesus Christ. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death." "But if any man hath not the Spirit of Christ, he is none of his" (Rom. viii. 1, 9).

4. "STRENGTHENED WITH POWER through the Spirit in the inward man" is a form of expression that gives a definite idea of the change wrought in us. The spiritual nature is aroused and strengthened, so that we not only become conscious of our sinful condition, but also discover the love of God in Christ and are enabled to lay hold upon Him by faith, and with Him to receive all the fulness of God. We are taught also that "sanctification of the Spirit and belief of the truth" go together. Some people think that Scriptural doctrine has but little value; but here we are taught that the truth is used by the Spirit as the means of our awakening and also of our sanctification. The divine Word is light to the eyes and nourishing food to the hungry soul.

To become "partakers of the divine nature" does not mean, as some have taught, that we receive a part of God, or in some sense become divine. Peter used these words in speaking of holiness and other blessings which we receive through the truth. He said that God granted unto us His precious and

exceeding great promises in order that, having escaped the corruption of the world, we might through the encouragement and strength of these promises become holy and, in this sense, partakers of the divine holiness and of the divine nature. To be a partaker of the divine nature, as also to be a partaker of the Holy Ghost (Heb. vi. 6), means that we receive and enjoy the blessing of the divine Presence and favor, with all the awakening, purifying, and elevating effects which these blessings convey.

To become a "new creature" is not to have our human nature destroyed, or to lose any of its essential qualities or powers. In regeneration our spiritual nature is awakened and made active, our fleshly nature is brought into subjection, and all the powers of our nature are purified and exalted; but we remain the same in our being and in all the elements of our personality. The human nature is not destroyed, but is transformed into a likeness of the glorified humanity of Christ. We become new, and everything becomes new, in the sense that we see everything in a new light. The aim of life is new, and life itself becomes new, in that it has a new direction, and brings forth new and holy fruit. If we have the Spirit of Christ, we shall not fail to have the Christian spirit.

5. In the Baptism of Life, or regeneration, the Holy Spirit comes upon us, and by His gracious influence the inward man, the spiritual na-

ture, is awakened from the death of sin, is strengthened with new power, is impressed with the truth concerning his own sinfulness and of the love of God in Christ, begins to hate sin and to desire to escape from it, and determines by the help of the Spirit to cast all upon Christ. Then, having been accepted by Christ, the Father freely pardons all our sins for Christ's sake, adopts us as His own children, and, when the Spirit reveals to us the truth of our acceptance, we joyfully cry out Abba, Father; then the love of God is shed abroad in our hearts, we acknowledge Jesus as our Lord and Savior, and resolve to follow Him; and having the first-fruits of the Spirit, we rejoice in the hope of the glory of God.

6. THE HOPE OF THE SOUL and the only hope of salvation is in this baptism from on high. If we have not yet received it, how can we secure this great blessing? Let us remember, first, the power of prayer, and the willingness of the Lord to receive all who come to Him. Secondly, we should remember and believe His promises, and that He is more willing to give the Holy Spirit to them that ask Him than parents are to give good things to their children (Luke xi. 13). Thirdly, we must repent of sin, and with the help of the Spirit cast it from us, for without holiness no man can see the Lord. Fourthly, when the Spirit reveals Christ to us as a Savior, we must at once accept Him as our personal Savior and trust entirely in Him, for

"without faith it is impossible to be well-pleasing unto him" (Heb. xi. 6). Fifthly, we must openly confess our faith in Him, and will to do His will in all things; "for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. x. 10). These acts are not meritorious in any sense that they earn or deserve salvation; they are simply acts by which we receive and use the grace freely given in Christ Jesus; but if we truly seek His favor, and if with open minds and honest hearts we will to do His will, we shall never fail. Our Lord says: "Him that cometh to me, I will in no wise cast out."

7. Life Makes Itself Known in Action.— How do we know when we have this baptism? Do we have a conscious experience of this blessing? Perhaps not at the time when it is bestowed; but sooner or later we ought to be able to say: "I know in whom I have believed, and I rejoice in His salvation." We become conscious of our power only when we begin to act. Conversion is the result of regeneration. Repentance and faith are conscious acts. But in regeneration, as in childhood, we may assume that the powers of the soul are gradually awakened and developed. When Peter first saw Jesus to be "the Christ, the Son of the living God," there is no evidence that he was conscious of anything more than a clear conviction of the truth. When the Lord breathed on the disciples and said, "Receive ye the Holy Ghost," we have no reason

to believe that they immediately became conscious of the Divine Presence in them. After they were fully consecrated, the Spirit manifested His presence in the baptism of power, and they were all filled with the Spirit; but the baptism of life is the beginning and not the maturity of the Christian's power. New life, however, will appear in new activity; and when we begin to see Jesus, as one altogether lovely, and have the assurance of adoption, then we know that we are the children of God. The Divine Presence will appear also in our life and character. We will have the peace of God which passeth all understanding, and will begin to bring forth the fruits of the Spirit. We will be drawn to the people of God, and love, with all other Christian graces, will take possession of the soul.

"As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So, when Thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown."

Section IV.—The Baptism of Power the Hope of Humanity

1. Union with Christ Brings Power.—The second stage of our identification with Christ is that baptism with the Holy Spirit which we have entitled the baptism of power. John said (Mark i. 8): "He shall baptize you with the Holy

Ghost." Jesus said: "Behold, I send forth the promise of my Father upon you; but tarry ye in the city until ye be clothed with power from on high" (Luke xxiv. 49). "For John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. . . . Ye shall receive power, when the Holy Ghost is come upon you; and ye shall be my witnesses" (Acts i. 5, 8). This promise was fulfilled when "there appeared unto them tongues parting asunder, like as of fire; and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." Then Peter said: "This is that which hath been spoken by the prophet Joel; And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh; and your sons and your daughters shall prophesy. Yea, and on my servants and on my handmaidens in those days will I pour forth of my Spirit; and they shall prophesy." To prophesy is not simply to foretell future events, but to speak whatever God by a direct revelation commanded them to speak. Hence all were, in fact, the Lord's "witnesses."

This baptism was the fulfilling of ancient promises. It was the beginning of the New Dispensation. It was an induction of men and women into a new and holy office. It was an enduement with power which was and will continue to be the hope of the world. It is greater than the baptism of life, inas-

much as power is greater than simple existence; but both are, in different respects, the greatest events of life. The one is a birth into the family of God, the other is an enduement with power and a graduation into public service. The one brings us into Christian life, the other inducts us into Christian manhood and makes us, so to speak, partners in our Father's business.

2. THIS SECOND BLESSING, as it is sometimes called, is given only to those who have received the baptism of life. It will be remembered that when the Lord breathed upon His disciples and said, "Receive ye the Holy Ghost," the blessing was given only to the faithful followers who were present, and after He had first said, "Peace be unto you." When the fulness of the blessing came, it was given only to those who, fully believing and obeying the Lord's Word, had met together with one accord in one place and were consecrated to His service. When people began to desire the blessing, Peter said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost." Simon, the sorcerer, could not receive the power, because his heart was not right in the sight of God. The baptism of the Spirit is given only to true believers whose hearts are filled with the peace and love of God and who are willing and ready to engage in His service.

3. ALL TRUE BELIEVERS were expected to receive

this blessing. Peter said: "The promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." This was the special promise of the New Dispensation; and when any were converted, they were expected to be baptized with the Holy Spirit. When Paul came to Ephesus, he found certain disciples and said unto them (Acts xix. 2): "Did ye receive the Holy Ghost when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Ghost was given. He said, Into what then were ye baptized? And they said, Into John's baptism." This seems to be the condition of many now; they have not heard of any spiritual blessing; they have entered the Church under John's teaching, as a preparation for Christ, rather than because of their living faith in Him and a desire to follow and obey Him. All who are baptized into the name of the Lord Jesus should not be satisfied until they are baptized also by the Holy Ghost.

This baptism is a qualification for office in the Church; but it is not a quality or power belonging to or coming from any office. When officers were chosen, as in the case of the deacons (Acts vi. 3), they were required to be men "full of the Holy Ghost." The spiritual qualification did not come to them from the office, nor by virtue of their appointment or ordination, but was already present and fitted them for the office.

4. Endued with Power from on High.—The gift of the Holy Ghost comes directly from God. It was communicated in some cases by the laying on of the apostles' hands, because it is the duty of all who have any spiritual gifts to do all in their power to communicate their gifts to others; but the apostles always "prayed for them" and recognized the gift as coming directly from heaven. It was not limited to the apostles, for when Paul received the Spirit, it was through the hands of one who was known only as "a certain disciple, named Ananias" (Acts ix. 10). In the case of Cornelius and his Gentile friends the Holy Spirit was given at the time of their conversion, and before they were baptized. It was for this reason that Peter commanded that they should be received into the Church. Hence all who are in the Church ought to be baptized with the Spirit; and all who are baptized with the Spirit ought to be in the Church.

5. The Greatest of These is Love.—The effect which the Holy Spirit produced upon those who received this baptism is clearly stated in Scripture. "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." "They were not able to withstand the wisdom and the Spirit with which he spake." They "so spake, that a great multitude believed." Thus the power given at first was chiefly that of the prophet; they were

inspired to speak in the name of the Lord. They were made true witnesses for Christ. They were exalted from the position of disciples to that of teachers, or to that of representatives and ambassadors of Christ. They had a message to the world; they testified of Christ; and every man heard in his own tongue the wonderful works of God. This was the first result. They soon found, however, that there was a diversity of gifts (1 Cor. xii. 4), but the same Spirit; and every one was taught that he should consecrate whatever gift he possessed and all his gifts to the Lord's work.

6. Equipment Points to a Mission.—All spiritual gifts are entirely for service. They are given to every man "to profit withal" (1 Cor. xii. 7); not for his own profit, but the profit of the Church. If one could have all gifts and in the highest degree, without charity or true Christian love, they would profit him nothing (1 Cor. xiii.). Some people seem to desire and pray for the baptism of the Spirit for their own enjoyment; but this is not the purpose of this baptism. There is indeed a pleasure in the possession of power, and there may be a blessing in its use; but we should remember that, when we become stewards of the gifts of God, we must render an account for their use, as in the parables of the talents and of the vineyards. If we neglect them, or use them for our benefit, we may lose both the gift and its blessing; but, on the other hand, if we consecrate

our gifts to the Lord's service, we make that service, however humble, a divine work, and we shall by the grace of God receive a great reward. All disciples are only servants, altho ambassadors of the Lord. He said: "As the Father hath sent me, even so send I you." We must not only learn, but also do our Master's will. The baptism of power is our endowment and induction into the Lord's work.

7. INDUCTION, as we have seen, is the essential meaning of baptism. Into what office or estate are we inducted by this baptism? This question arises from the meaning of the word and also from the nature of the subject. The effect produced and the condition or estate into which the baptizing power brings us determine the essential nature of the baptism. Ceremonial baptism, as we have seen, is the divinely appointed induction into the name of Christ and into the Church. Regeneration brings us into the family of God and into union with Christ, as it is said: "In one Spirit are we all baptized into one body." Into what then does the baptism with the Holy Spirit induct us?

Let us recall the fact that, in the beginning of our Lord's ministry, the Holy Spirit came down and abode upon Him (John i. 32); and He was "full of the Holy Ghost" (Luke iv. 1). It is said also (Acts x. 38), "God anointed him with the Holy Ghost and with power"; and He "went about doing good." It is evident that His baptism and

His anointing by the Holy Spirit were His legal and spiritual induction into His Messianic office; for He then began to fulfil His divine mission. He was the eternal and well-beloved Son of God, but His anointing made Him the Messiah, the Christ, the Anointed One.

8. Anointing is for Divine Service.—We can not fail to be impressed with the likeness in many particulars between the Lord's anointing in the coming down of the Spirit upon Him and the baptism with the Spirit which the disciples received at the beginning of their work; and the conclusion which we must draw is that this baptism was an anointing and induction of the disciples into a Christ-like office and mission. This is the teaching of Scripture: "Now he that establisheth us with you in [Greek, into] Christ, and anointed us, is God; who also sealed us, and gave us the earnest of the Spirit in our hearts" (2 Cor. i. 21). "Ye have an anointing from the Holy One, and ye know all things. And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you, but as his anointing teacheth you concerning all things, and is true," etc. (1 John ii. 27). Being established in Christ is the baptism of life; being anointed is the spiritual enlightenment and other qualifications that fit us for His service. The anointing is the same as that which the Lord Himself received, and therefore inducts us into His office and work; or, more exactly,

into the office of witnesses for Christ, and into the office of representatives and ambassadors for Him. We are to be witnesses in having a personal knowledge of Him, and in being empowered to tell what we know of Him. We are to be His representatives in being like Him, and in doing His work in the world, as He directs, even to the end of the world. We are to go forth in His name and in His Spirit; and if any one has not the Spirit of Christ, he is none of His. A Christian is one who is not only in spiritual union with Christ, but also shares with Him in the work of saving the world. As the anointing with the Holy Ghost inducted the Son of God into the office of the Christ, so baptism with the Holy Ghost inducts the adopted children of God into the office and work of Christians, and empowers them to be true witnesses for Christ and also His representatives and ambassadors.

9. The Power Imparted is Very Great.—The Lord said (John xiv. 12): "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." When He breathed on the disciples and said, "Receive ye the Holy Ghost," He said also (John xx. 23): "Whosesoever sins ye forgive, they are forgiven unto them; whosesoever sins ye retain, they are retained." This gave them a power like His

own. Nothing higher could be given. We are not to assume, however, that this gave to any individual authority to act according to his own will. Neither did it endow an ecclesiastical office with the priestly power of absolution. The power was given to all who received this baptism, and it is executed only through the Holy Spirit who acts always according to the will of God. The promise was (John xvi. 14): "He shall glorify me; for he shall take of mine, and shall declare it unto you." The power granted was not priestly, but prophetic. It enabled those who were spiritually baptized to see, as by intuition or inspiration, the true character of all who sought their fellowship; and, under the guidance of the Spirit, to announce, not an opinion or decision of their own, but the infallible will of God. The Lord Himself came, not to do His own will, but the will of Him that sent Him. When the people of God are filled with His Spirit and follow His directions, they do the will of God; and what they bind on earth is bound in heaven, what they loose on earth is loosed in heaven. The opinion of good people concerning the character of a man is generally correct.

The greatest event of life next to regeneration is the baptism of power and the accompanying consciousness of a divine mission in the Lord's work. There is an inspiration and a thrill of ecstasy in having an unction from the Holy One, and in being called to share in the work of Christ. It is greater

than the inspiration of a soldier in volunteering to serve his country. It is greater than the glory of being chosen to a high office. God's work is glorious, whatever station we occupy. The baptism of the Spirit identifies us with Christ in whatever we do for Him. When we are led of the Spirit all labor is divine.

10. THE HOPE OF THE WORLD is in this baptism. The Church is the only human agent which the Lord has appointed and sent out for the enlightening, elevating, and saving of the world. He said: "As the Father hath sent me, even so send I you. And ye shall receive power, after that the Holy Ghost is come upon you. It is the duty of every Christian to desire this blessing for Christ's sake, and to pray for it, that every one may in some way serve Him. A sanctified Church is the hope of the world. The Church is strong, but every member needs the baptism of power. If all were filled with the Spirit, there would be no falling away in doctrine, for all would be guided into all truth; there would be no unseemly division and contention, for all would love as brethren; there would be no halting in the work, for all would press on to victory. The Church is doing a great work; and when all are filled with the Spirit, the great victory will come. Every one, therefore, should pray for the baptism of the Spirit, and in all sincerity say, "Lord, what wilt thou have me to do?"

"I'll go where you want me to go, dear Lord;
Over mountain or plain or sea.
I'll say what you want me to say, dear Lord;
I'll be what you want me to be."

Section V.—The Baptism of Fire the Hope of Glory

1. The Fire shall Try Every Man's Work.—The third and highest stage of our identification with Christ is the baptism with fire. Malachi said (Mal. iii. 3): "The messenger of the covenant whom ye delight in, behold, he cometh, saith the Lord of hosts. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver; and they shall offer unto the Lord offerings in righteousness." John said (Matt. iii. 11): "He shall baptize you with the Holy Ghost and with fire." Jesus said (Luke xii. 50): "I came to cast fire upon the earth; and what will I, if it is already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" When He was on His way to Jerusalem and was speaking of His suffering and death, James and John asked that they might sit near Him in His glory. "But Jesus said unto them (Mark x. 38), Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with? And they said unto him, We are able. And Jesus said unto them, The cup that

I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized."

2. The "Baptism to be Baptized with."—This mysterious baptism evidently refers to the suffering which the Lord endured in His work of saving sinners, and which all of His followers are required to endure in doing His work in the sinful world. The fire which He casts upon the earth is His opposition to all sin; and the baptism with fire is the suffering which comes upon Him and His disciples in their conflict with sin. He came to be a sacrifice for sin. The altar and the cross have the same meaning. An offering on the altar was not a complete sacrifice until it was burnt with fire. He came into the world to save sinners from the fires of sin, to stop the downward course of life, and to lift the world up to a high and holy life. His mission made it necessary that He and His disciples should come into actual contact with the sinful world, and suffer not only from the fires which sin had already kindled, but also from the increased heat which opposition and friction always generate. His sufferings, as a Savior, began immediately after His baptism; for it is said: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." It continued through all His ministry; for it is written, He took our infirmities and bare our diseases. It reached its greatest intensity in the Garden of Gethsemane and on the cross.

This suffering is called a baptism, because it has a deep and lasting effect upon the person and inducts him into the condition or office of a perfect sacrifice for sin. The baptism of fire follows the anointing, but is of a higher order. The one is an induction into office; the other is an induction into actual service and into its rewards. The one is the anointing and consecration of the sacrifice; the other is the burning, which transforms the sacrifice into flames and incense that ascend up to the throne of God. The Lord's sacrifice of Himself was His greatest work. The Mount of Beatitudes revealed His mind and power, and was a throne of glory; but the cross revealed His heart, and was a higher throne and a greater glory.

3. All Who are in Union with Christ must share with Him in the baptism of fire. He said: "Behold, I send you forth as lambs in the midst of wolves" (Luke x. 3). "If the world hateth you, ye know that it hath hated me before it hated you. If they persecuted me, they will also persecute you" (John xvi. 18, 20). Peter understood the necessity and the purpose of this baptism when he said: "Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin. Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as tho a strange thing happened unto you; but insomuch as ye are partakers of Christ's

sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy. If a man suffer as a Christian, let him not be ashamed; but let him glorify God in this Name. Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator" (1 Peter iv. 1, 12, 19). The beloved disciple said (1 John iii. 16): "Hereby know we love, because he laid down his life for us; and we ought to lay down our lives for the brethren."

4. Divine Service Requires Heroic Life.—Baptism with fire is not an inviting theme. We seldom hear people pray for it, or speak favorably of its blessings. If they mention it at all, it is generally in doleful tones. Nevertheless, it is the highest degree of spiritual baptism; for it brings us into union with Christ in His suffering for sin, and makes us sharers with Him in His victory and in His eternal glory. When parents desire a boy to become a hero, they do not in their love for him keep him always in his mother's arms. They send him away at the proper time to receive training in the military school; and when he is endued with power, they send him out into the field of actual conflict. Here he receives the baptism of fire; and if he becomes great, it is not because of his birthright, nor because of his acquired power, but because of his heroic deeds and efficient service in the interests of his country. Every true soldier counts it an honor to be sent into the hottest field.

Baptism with fire follows the baptism with the Spirit. As all who become children of the kingdom should be baptized with the Spirit, so all who are endued with power from on high must endure the baptism with fire. When the disciples received the baptism of power, they began immediately to speak in His name, and in a very little while they were required to suffer persecution for His sake; but they went on "rejoicing that they were counted worthy to suffer dishonor for the Name." "It seems," says Dr. Cumming ("Through the Eternal Spirit," p. 130), "that they needed Pentecost to enable them to bear this species of purifying, and that the baptism of the Spirit was to be followed by a baptism of fire."

5. "FOLLOW ME" IS THE DIVINE COMMAND.—Our Lord administers this baptism because He is our Leader, and if we are in true union with Him, we must follow Him in all His conflicts with sin. We, too, must burn upon the altar of holy sacrifice. "Yea, and all that would live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12). "Christ also suffered for you, leaving you an example, that ye should follow his steps" (1 Peter ii. 21). "I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service" (Rom. xii. 1). If we are in Christ, and share His life, we must also share His suffering on account of sin.

The suffering which we endure for Christ may be said to include (1) all self-denial for His sake, and all money, time, and talent devoted to His service; (2) all weariness, sickness, sorrow, and other spiritual suffering which come from an actual contact with the sinful world in doing His work; and (3) all special reproaches and persecutions which come to us on account of our zeal and efficiency in His service. This suffering is called fire, because it burns up the chaff, tests the enduring quality of all good works, and refines and brightens the silver and gold of true Christian character. It is called a baptism, because through the sanctifying influence of the Holy Spirit it purifies the heart and life, and brings us into a closer fellowship and union with Christ.

6. Put on the Whole Armor of God.—The work of the Lord requires that His people stand with Him in direct opposition to all sin, and come into actual contact with the sinful world in cleansing it from sin. The mission of the Church is exactly that of the Lord. He took upon Him the form of a servant, and became obedient unto death, that He might save His people from their sins. The ideal missionary goes down into the life and heart of the heathen. A missionary home and a college settlement among the degraded classes is the best way, and we may say, the only way to lift them up to a better life. It is a constant baptism of fire to a servant of Christ to live among the

depraved, but it is Christ-like to extend a helping hand to the sin-paralyzed and blinded, and with a kindly touch give cleansing to a leprous character. "Whosesoever sins ye forgive, they are forgiven unto them; whosesoever sins ye retain, they are retained."

The fire tests the quality of our work. Paul says that all who have received the Spirit are the temple of God, and that every man's work in the building of this temple must be of the best quality. "For the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is" (1 Cor. iii. 15). Nothing but the pure, Christ-like character can enter into the enduring structure of the temple of God. The baptism of fire, in whatever form it comes, reveals the quality of our lives. If we can not endure the fire, our work is of little worth.

7. Strength and Glory Come with Service. —Many blessings come with this baptism. We sometimes count them happy who avoid the burdens and escape the trials of Christian work; this is a mistake. A soldier who shirks an important duty, or turns back in the day of battle, is not fit to be a soldier, and can not expect to share in the glory of the victory. Our Lord said (Matt. v. 11): "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven."

James said (James i. 2): "Count it all joy, my brethren, when ye fall into manifold trials; knowing that the proof of your faith worketh patience. And let patience have its perfect work, that ye may be perfect and entire, lacking nothing." The vine is pruned that it may bring forth more fruit. If our Lord "learned obedience by the things which he suffered" (Heb. v. 8), and was made "perfect through suffering," so may we.

> "Knowledge by suffering entereth,
> And Life is perfected by Death."

The blessing is not in the suffering, but in the accompanying grace of God. The fire does not benefit the chaff. It is only when we have first received the baptism of the Spirit, and when the suffering comes from doing the work of Christ and is endured for His sake, that the baptism of fire makes us more Christ-like. Suffering that comes from our own sins or the sins of others may serve as a warning and impel us to seek salvation, or be only the beginning of the flame that is never quenched. When the soul is in union with Christ, the fire may be severe, but it does not consume the gold, and is tempered and guided by the Master's hand for His own glory and for our good. The trials of Christian life are the forge upon which the divine Workman shapes immortal character.

"Life is not as idle ore,
But iron dug from central gloom,
And heated hot with burning fears,
And dipt in baths of hissing tears,
And battered with the shocks of doom
To shape and use."

8. When the Comforter is Come.—The consciousness of our adoption and the assurance of our success come to us in the baptism of fire. "The Spirit himself beareth witness with our spirit, that we are children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him" (Rom. viii. 16).

The Comforter sustains those who suffer for Christ's sake. Our Lord, after telling the disciples of the persecutions that would come upon them, promised the Comforter, and said (John xvi. 14): "He shall glorify me, for he shall take of mine and shall declare it unto you." They often found this true. Stephen, in the time of his trial, looked up into heaven, "and saw the glory of God, and Jesus standing on the right hand of God" (Acts viii. 55). In the persecution at Antioch (Acts xiii. 52), "the disciples were filled with joy, and with the Holy Ghost." Paul and Silas received the comfort of the Holy Spirit in the jail at Philippi. We can not understand the faith and courage of the martyrs until we consider that the Spirit is present in the baptism of fire; but when we find Him walk-

ing with us in the midst of the fiery furnace, we can appreciate the value of the Divine Presence; and then we can say with David: "Yea, tho I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me."

9. WHO SHALL BE ABLE TO SEPARATE US? — Fellowship in suffering is a bond of union. When soldiers follow a successful general through a long and trying warfare, they become attached to one another and to their leader with an inexpressible affection. The hotter the fire, the more perfect is the welding. The baptism of fire is a baptism into perfect union with Christ. When we have been crucified with Christ in Christ-like service, then we can say; "It is no longer I that live, but Christ liveth in me"; and when we can say: "For thy sake we are killed all the day long," then we can also say: "Nay, in all these things we are more than conquerors through him that loved us" (Rom. viii. 37). With this victory in Christ comes the assurance of eternal union with Him, and we can say with confidence that there is no power that "shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

10. THE HOPE OF GLORY is in this baptism. For if we suffer with Him, we shall be also glorified with Him (Rom. viii. 17); and "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to

us-ward." John saw, near the Lord in heaven, a great company in white, and was told that they were exalted in glory because "they come out of great tribulation, and they washed their robes, and made them white in the blood of the Lamb" (Rev. vii. 14).

Section VI.—One Baptism—Conclusion

The three phases of spiritual baptism that we have been considering are one baptism. They completely cleanse us, and bring us into a holy relation to the Father and the Son and the Holy Spirit. In the baptism of life the Holy Spirit washes away our sins, regenerates us, and through faith in Christ brings us into the family of God. In the baptism of power the Spirit endows us with special gifts and inducts us into a fellowship with Christ as coworkers with Him. In the baptism of fire the Spirit beautifies and ennobles the character with Christ-like experiences, and sustains and comforts us with His own presence. All are one baptism in sanctifying our nature and inducting us into perfect union with Christ, with the Father and the Son and the Holy Spirit.

In the ancient Church it was customary to apply the water three times in the ceremony of baptism. Tertullian said it was done at the mention of each name of the Trinity. But the custom was older than Tertullian. "The Didache," at the end of the

first century, said: "Pour water upon thy head three times into the name of the Father and Son and Holy Spirit." No reason was given for the custom; and its origin is unknown. The New Testament does not authorize it, or even mention it. Perhaps the early Christians, after the apostles, recognized the necessity of the threefold spiritual baptism, and made the ceremony conform to this idea. The threefold pouring, however, was always regarded as one baptism; and so the threefold spiritual baptism is one.

The mystery of baptism is revealed in the words *cleansing and induction into Christ.* In the ceremony we are cleansed with water and officially inducted into the Church. The ceremony is the symbol and shadow of our spiritual cleansing and induction into Christ, in whom we become heirs of God, coworkers with Himself, and a habitation of God through the Spirit. This is the highest hope of life. Our conclusion may be expressed in the beautiful words of Mrs. Stowe:

"The soul alone, like a neglected harp,
Grows out of tune, and needs that Hand divine:
Dwell Thou within it, tune and touch the chords,
Till every note and string shall answer Thine.

"Abide in me; there have been moments blest,
When I have heard Thy voice and felt Thy power,
Then evil lost its grasp; and passion, hushed,
Owned the divine enchantment of the hour.

"These were but seasons, beautiful and rare;
Abide in me, and they shall ever be;
Fulfil at once Thy precept and my prayer,
Come, and abide in me, and I in Thee."

AMEN.

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